

THE USE OF PROPHETIC PREACHING TO AFFECT ATTITUDINAL
CHANGE TOWARD TRANSFORMATIONAL
CHURCH LEADERSHIP

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ABSTRACT

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by

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The project's purpose was to explain the relationship between prophetic preaching's effectiveness to produce attitudinal change toward transformational church leadership among the Young's Chapel Baptist Church. Participants were given pretest and posttest questionnaires to collect and analyze their attitudes. The treatment was applied for six weeks and included six sermons and five sermon reflection sessions. Project results revealed that prophetic preaching did influence significant attitudinal change toward transformational church leadership.

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DEDICATION

In loving and grateful affection to my parents, Pastor Charles Thompson Sr. and Jeanette Thompson, who shared their faith, introduced me to Jesus Christ at a very early age, instilled in me that I can do all things through Christ who strengthens me and whose wisdom resounds within me even to this very day.

To my beloved wife, Zanetta Thomas-Thompson, and wonderful daughters, Gabrielle Elizabeth Thompson and Jamisyn Leigh Grace Thompson, a family of prayer, filled with promise, and destined for greatness. I love all three of you more than words can ever say.

INTRODUCTION

The writer is convinced that if the attitudes of church members are to be positively changed toward transformational church leadership, it must be done by way of prophetic preaching as God's appointed means to bring individuals out of crisis. The normative journey of many churches sometimes places them in a position where congregations find themselves in spiritual, financial, and emotional crisis.

Prophetic preaching seeks to both address and answer the pending crisis of a church. Scripture serves not only as the guide or governing authority for laity and leadership, but also possesses the power to liberate each from crisis. It is the writer's belief that transformational church leadership results when the answers afforded by prophetic preaching are resorted to by church leadership. The pulpit serves as the perfect authoritative and spiritual median by which to communicate and to lead God's people.

The writer understands the concept of crisis as he has endured and since been liberated from the complex crises of abuse, poverty, criminality, and a lack of self-identity. The answer for the writer was to engage and sustain a transformational lifestyle of spirituality and discipleship. The writer's current context of ministry is one suffering under the crises of a lack of spiritual identity and spirituality. The writer strongly believes that by addressing these crises and by providing the answers of affirmative identity and renewed spirituality through prophetic preaching, positive attitudinal change will occur as it relates to transformational church leadership.

The purpose of this project is to explain the relationship between the use of prophetic preaching and the attitudinal change of participants at the Young's Chapel Baptist Church toward transformational church leadership. This project seeks to explain that the prophetic preaching sermon series will produce positive attitudinal change among the Young's Chapel Baptist Church.

The first chapter, which is the ministry focus, defines the area of ministry that this project is addressing. It also explains the area of ministry that was chosen, gives special insights that bear on this topic, and offers a clear outline of the context of the project being discussed.

In Chapter Two, the state of the art in this ministry model will be discussed. The writer will provide a narrative analysis of literature related to the project, including relevant concepts and other models of ministry. In addition, other pertinent works in the area of focus will be discussed.

Chapter Three provides theoretical foundations that support prophetic preaching as a vehicle to affect attitudinal change toward transformational church leadership historically, biblically, and theologically.

Chapter Four formulates the research methodology of the project. It will focus on a project that will measure and assess the attitudinal change of members of the Young's Chapel Baptist Church toward transformational church leadership. Six prophetic sermons were preached, sermon reflection and discussion was completed, and a pretest and post test questionnaire was administered to evaluate the impact of prophetic preaching upon attitudes toward transformational church leadership.

In Chapter Five, the field experience of the project is discussed. A view of what occurred during the actual implementation of the project that impacted the study will be presented. The results of the project, a description of the experience, and the data collected are documented in this chapter.

The final chapter of the document is the writer's reflection upon the field experience, summation, and conclusions. An overview of the assumptions and conditions that affected this study is also presented. Other conditions that may have influenced the results of the project are mentioned. The use of prophetic preaching will be discussed as a means to affect attitudinal change toward transformational church leadership. It is important because prophetic preaching not only seeks to address and answer individuals in crisis, but also provides the foundation for transformational church leadership to exist and be sustained.

It is hoped that this document will serve as a useful tool to affect positive attitudinal change toward transformational church leadership and be used for further research in the area of prophetic ministry.

CHAPTER ONE

MINISTRY FOCUS

The purpose of this project was to explain the relationship between the use of prophetic preaching and the attitudinal change of participants at the Young's Chapel Baptist Church. This area of preaching and leadership was chosen because the Young's Chapel Baptist Church is quite resistant to change and has a severe mistrust of leadership. The hypothesis was that the prophetic preaching sermon series would produce positive attitudinal change among members of the Young's Chapel Baptist Church.

The use of prophetic preaching to affect attitudinal change toward transformational church leadership is lacking at the Young's Chapel Baptist Church. In order for churches to be effective and relevant in the 21st century, both leadership and laity must examine their perspective roles. The results of stagnation, which has been borne from maintaining the status quo, has resulted from churches with ministries and programs that fail to address and ultimately, bring individuals out of crisis.

According to Hobart Freeman, it is of more than just passing interest to learn how the prophets received their messages from God and how they delivered them to their intended recipients.¹ The prophets were neither especially precocious savants who could render wise counsel at will nor were they mere automatons through whom God spoke as

¹Hobart E. Freeman, *Introduction to the Old Testament Prophets* (Downers Grove, IL: Intervarsity Press, 2000), 155-156.

they remained in a zombie-like trance. They were mere mortals with differing abilities and with the human capacity to make mistakes.² Freeman states that when the prophet Nathan was asked for his own human opinion as to whether David should build the temple for God, he enthusiastically urged the King to do so. Nathan spoke as a mere mortal; God had to instruct him to return and give a divine answer to the question prefaced with the prophetic formula of divine authority: "This is what the Lord says."³

The premise of this project is that prophetic preaching by leadership that genuinely communicates what the Lord says and also affirms God's authority and approval for that leadership will result in transformation. The formula is that the pastor-leader communicates divine answers from God and receives divine grace of God. It is not enough for transformational church leadership to provide answers, but we must also remind congregations of God's grace. God's grace is present when we are fearful. God's grace is present when we fail. God's grace is present when we doubt. We must remind congregations that the process of transformation will not be perfect because none of us are. However, while both process and people are imperfect, God's grace is sufficient.

Wayne Grudem asks, what was the nature of prophecy in the New Testament?⁴ Were the New Testament prophets as absolutely authoritative as their predecessors? Grudem states that many interpreters divide the New Testament prophetic phenomena into two classes: (1) the authoritative prophecies demonstrated by the apostles and their associates who functioned much as the Old Testament prophets did; and (2) a type of

²Ibid.

³Ibid.

⁴Wayne A. Grudem, *Gift of Prophecy in the New Testament Today, Revised Edition* (Wheaton, IL: Crossway Books, 2000), 8-9.

prophetic activity that made no claims to being the very word of God, but which was for the "strengthening, encouragement and comfort" of believers.⁵ This aspect of prophesy in the New Testament has drawn so much current interest, especially if the argument also holds that this gift of prophecy is still operative in the church today.

This project will reveal prophetic preaching's role to strengthen, encourage, and comfort laity. This claim provides a different aspect to prophetic preaching as not merely a means of communication, but also as a means of comforting. The premise is that when laity can see where their church is headed and can feel comfortable about that direction, organizational transformation and mobilization occurs. It is normal human psychology to embrace only that to which we are comfortable. Once prophetic preaching has addressed and answered the crisis, individuals feel more comfortable with taking the necessary steps to come out of their crisis. Attitudinal change toward transformational church leadership results when communication occurs through God's chosen median, prophetic preaching.

The Writer's Journey through Life

The writer was born on August 2, 1976 in the borough of Queens, New York. It is safe to say that the writer was born into crisis. It is safe to say that the writer started out on the wrong side of the tracks. It was a side of joblessness, poverty and violence. His parents were more financially challenged at that time than they ever were or would ever be. His father was nineteen years old and his mother was twenty. His parents married right after high school and had his sister who was barely a year older than him. The writer

⁵Ibid., 9.

would not find out until some years later that while his mother graduated from high school, his father had dropped out. His parents were seemingly from two different worlds. The writer's maternal grandparents had always owned their own home in one of the nicest areas of Queens. His maternal grandfather had a great job in construction and though the winters were cold, he always managed to keep working. He was always able to support his family and owned multiple properties and vehicles. The writer's maternal grandfather is Jamaican and has always held to a male-dominated view of family life. This view would have a significant impact on the writer's immediate family later. His paternal grandparents on the other hand, were impoverished and pessimistic about life. His paternal grandfather was also in construction but only worked six months of the year. The writer's paternal grandmother never worked and his paternal grandparents struggled to feed twelve children for twelve months with a six month salary. His paternal family would be plagued by the demons of poverty, alcoholism, drugs, domestic violence, promiscuity, and abuse. The writer's entire family was one immersed in crisis. These demons would unveil their ugly heads throughout the lifespan of the writer's family. Nevertheless, the writer's parents were trying to make a start for their own family in the *Big Apple*.

The job market in New York City in the mid to late 1970's was horrific. His father recalls going down to apply for one minimum wage job and waiting in a line with at least one hundred other job seekers. The writer's mother could not work with two young children. His father sought work, but without a high school diploma, he was quite limited and could scarcely find work in even the most menial opportunities. His mother was forced to steal for the very necessities of life. She described having to steal clothes,

baby food, diapers, canned goods, dry goods, and meats so that our family would survive. As a result of our economic woes and inconsistencies in paying rent, his family moved from apartment to apartment. The apartments we lived in were substandard by all means. They were rat and roach infested and probably condemnable by any Building Inspector's standards. Before the writer knew what a financial crisis was, he lived through such circumstances. In spite of all of their challenges, the writer's parents dreamed of a better life for themselves and their family.

In June of 1977, the writer's parents followed the advice of his great uncle Al Thompson and moved to Providence, Rhode Island. The late 1970's was a time of considerable influx for the population of Providence. It was beginning to grow into a major metropolitan area and the job market was very promising. The city's growth was marked by a migration of people from all parts of the nation but specifically Blacks and Latinos to Providence's inner city. The writer's family moved into public housing, which was a paradise compared to the slums we once called home. His dad was able to maintain fairly steady work and his family did not struggle as much financially. Then something happened that changed his family more than any move ever could.

The writer's parents made a spiritual migration. In 1977, his parents met the McRaes, a couple who would change their lives forever. The McRaes were a husband and wife team of evangelists. The writer's family did not have any transportation at the time, and this couple offered to give his family a ride home from the grocery store. His parents hesitantly accepted and the McRaes asked to come inside our small apartment. The McRaes would frequent our home over the course of the next several weeks. Then

one evening the writer's parents accepted Christ as their Lord and Savior. From that instance, life would have some shining moments for us.

Within two years, the writer's father went into the ministry under the leadership of the McRaes who founded and organized the Deep Truth Revival Center in Providence, Rhode Island. The writer's father was also employed by the Rhode Island Department of Corrections as a Correctional Officer. For the first time in his life, the writer's father had an actual career with decent compensation and good benefits.

The writer's brother Lamont was soon born and it appeared as though our family had escaped the vicious claws of poverty. Lamont would be followed by six younger siblings. The writer is the second oldest of nine children and the oldest male. However, though not chronologically, but developmentally the writer was the oldest. My older sister was born with mental retardation and as a result our roles were reversed. The writer was the older sibling and she was the younger sibling. The writer's mother was always a loving and hardworking mother. The writer cherishes the memories of her spending time with them reading books, playing games, and other youthful activities. His father worked rotating shifts and even when he was home, he did not spend much time with the family. The writer learned early on that his father was more of a social hermit who had little interactions with own his family, no less anyone else. Unfortunately the interactions that he did have with them growing up were negative.

The writer's father was both verbally and physically abusive to his family. The writer's childhood and adolescence would be one lived through verbal and physical crisis. There was a level of tension whenever he was home. His father would yell and fuss about the most insignificant of issues. He would call us names like stupid, idiot, punk,

and bless the writer's mother out with every name in the book. Out of all my siblings, the writer's father would also unfairly target him. If the writer's younger siblings got into trouble for something, then the writer was partially to blame. The writer became the lone scapegoat even when he had no knowledge of specific incidents. On several occasions, verbal abuse would escalate to physical abuse with his father. The writer had been privy to black eyes, bloody noses, busted lips, severe welts and cuts, and possibly worst of all a deflated self-esteem. The writer knew that what his father was doing was wrong and he wanted to fight back. He wanted to be the avenger of justice. He wanted to set the house in order. Yet, how could a young elementary child do what his adult mother would not? My father had not resorted to our familial demons of alcoholism, addiction, or promiscuity, but he had succumbed to the demons of domestic violence and abuse. These demons were more than plaguing enough for his family.

As a result of our dysfunctional Christian home, the writer missed several days of school in order to recover from the bruises, wounds, and the physical evidence of abuse. The writer can remember the gruesome memories of being unable to speak for days because his mouth was swollen. The writer can rehash the unbearable thought of being eight years old and having the wind knocked out of him because his father hit him like he was a grown man.

The writer can retain glimpses of himself weighing sixty pounds being sat on by someone who weighed two hundred and sixty pounds. The writer can recall witnessing his younger sister getting her arm dislocated at four years old and a belt buckle being literally stuck in the flesh of her side at age five. These occurrences would repeat themselves over and over again throughout the writer's early life.

For the writer, growing up in the church was both a time of intense relief and burden. It was a relief to know that at church, the writer had temporarily escaped the harsh realities of domestic violence and abuse. The writer could often feel the presence of God upon him. The writer could often sense the purpose of God in him. The writer gave his life to the Lord as an adolescent during several of these so called *inspiring moments*. However, the writer struggled to see my father stand before a church and pulpit in a quite different manner. It was hard growing up to find tolerance for what the writer termed *the Jekyll and Hyde transformation*. At home, the writer's father was a hell raiser, but at church, he was a heaven preacher.

The hypocrisy of the writer's father caused him to abandon rather than stay with God. The writer often wished that he had the fortitude and strength to stand back then. It was difficult to hear a sermon about being able to do all things through Christ to then come home and hear "boy, you're never going to amount to anything!" The writer sat many days near the rear of the church angry with God, angry with church people, and especially angry with his father. The writer was broken and depressed and had no desire to call on a God that would allow him to live through such a nightmare. The writer would go to church supposedly to be uplifted, but he would return suicidal because no one had come to his rescue. The writer quickly learned the meaning of a father and ultimately, a family in spiritual crisis.

During the writer's freshman year of high school, the writer was extremely involved in the Junior Reserve Officer Training Corp (JROTC). The writer joined the Sabre Team, which was an extracurricular group of JROTC. The writer's friends and peers wanted him to join and the writer did. High school was a time when the writer tried

to find acceptance in his peers. In addition to being rebellious, the writer had lost all hope of potentially winning his father's approval. As a result, the writer would do what his peers wanted him to do even if that was contrary to the desires of his parents and specifically his father. During one of the writer's father's many tirades, he informed the writer that he was not going with the Sabre Team during one of our weekend outings. During this particular weekend, we were going to Langley Air Force Base to compete against other JROTC groups.

The writer's friends on the Sabre Team needed him and the writer was not about to let them down. The writer told his parents that he had a field trip to the beach that weekend, but went to Langley Air Force Base. We competed and brought home the trophy. That would be the pinnacle of his weekend adventure. When the writer's father found out what the writer did, he was furious. He proceeded to pull out an extension cord and to give the writer the beating of his life. The writer's arms, legs, back, and buttocks were covered with bloodied lacerations. The worst part of this beating was not physical but emotional. The writer did not know how parents who loved him could do or allow this to happen to him. This one incident broke the writer's mind, heart, and spirit, but the writer would recover.

The writer graduated from high school and went to North Carolina Central University in Durham, North Carolina. The writer arrived being the first on either side of his family to ever step foot on a four year university as a student. Yet again, the writer found himself torn while trying to appease two very different parties. The first was the writer's parents who sent him to obtain higher education with the weight of his entire family on his shoulders. The second was the writer's friends who often drank, got high,

and went clubbing. The writer would somehow please both and suffer through a time of severe identity crisis. On one hand, the writer was on the Dean's List every semester in school. However, on the other hand, the writer quickly gained a reputation for being a party animal. The writer wrestled constantly with doing what he should not have done only to find himself repentant at the end of the day. While the devil won some battles, the writer would soon know that God would win the war.

The writer stayed in contact with his friends from North Carolina Central University during university breaks. During one of these breaks, the writer attended a church called United Evangelistic Church in his hometown of Henderson. The hand of God touched the writer that day and the writer has never been the same again. It literally felt as though God had recalled all of his sins and simply waved them away.

The writer has since made many mistakes and had many shortcomings, but God has forgiven him. It was even bigger than that for the writer. The writer learned that God's forgiveness meant that he was worth forgiving. The writer could forgive bystanders who suspected but never asked about his abuse. The writer could forgive a mother who helplessly watched in fear. The writer could forgive a father wrestling with the demons of his family and past. Most of all, the writer could forgive himself for the self-inflicted wounds turned scars that reminded him of a turbulent past.

Following this life-changing experience at United Evangelistic Church, the writer would soon join under Pastor Sandy Burks. Pastor Burks was instrumental in helping to restore his faith in God and in man. At this fragile point of his life, the writer did not need a mentor that was seemingly perfect. The writer needed a mentor that simply tried to do the right thing. Pastor Burks helped the writer to understand that God was able to deliver

individuals from both past and present dilemmas. The writer found consolation in the fact that trials sent to break him, were really meant to make him. The writer would journey some two years with Pastor Burks and the United Evangelistic Church. The writer was actively involved on the Evangelism Team. It was moving to see people experiencing what the writer had recently experienced; a newly found relationship with God. For the first time in the writer's life, he had a faith experience based on relationship and not simply on religion.

The writer continued his matriculation at North Carolina Central University. His life seemed to center around academics and church work. The writer would catch the occasional blockbuster movie on the big screen. The writer would even fellowship with other peers on campus. Yet when the writer was not in the books, he would steal away with Jesus. Jesus then became his closest friend, his keeper, his protector, and his everything. The writer believed that because he tried to keep God first, God blessed him with his number two.

As a senior at North Carolina Central University, the writer would meet Zanetta Thomas. Zanetta was a transfer student in her first year at North Carolina Central. Call it fate, but on this day in the cafeteria, the writer was there longer than usual. It was fried chicken day and that meant all the fried chicken a black college student could eat. It is fair to say that the writer had eaten more than his share of greasy ghetto bird that day. Some of his friends had come and gone, but the writer just seemed to linger. The writer suddenly received a tap on his shoulder from Zanetta, who asked if the writer had been at a revival at a nearby church the semester before. The writer was smitten from that

moment with a terrible case of love at first sight. We were married ten months later and the rest is ancient history.

Zanetta and the writer had much in common. She was a pastor's kid and so was the writer. She had her share of stories of a controlling and over-bearing pastor-father and so did the writer. We began our journey of marital bliss in a two bedroom apartment in Durham, North Carolina. While the writer had completed his undergraduate degree, Zanetta continued working arduously to obtain hers.

The writer worked at Disability Determination Services in Raleigh, North Carolina as a Disability Determination Specialist. The writer soon found that this job was not his cup of tea. The writer would find further future employment as a Mental Health Caseworker and as a Department of Social Services Social Worker over the course of the next nine years. Zanetta and the writer resolved that they would wait to have children so that she could complete her educational endeavors. Fate however would challenge them from the beginning.

Zanetta and the writer were best friends. They shared experiences. They shared dreams. They shared hurts. Much to their surprise, a year and a half into their marriage, Zanetta became pregnant. This was unplanned, but still a much welcomed surprise. Zanetta and the writer resolved that they would make the best of it and do whatever they had to do for their child, who did not ask to be here. A month later, Zanetta miscarried and what they initially wanted to wait on became the source of despair and pain. It was hard to see Zanetta cry. It was hard to see her rubbing her childless womb following this shocking miscarriage. The writer would endure the crisis of a childless marriage. Yet

Zanetta and the writer resolved to continue as they had and to start a family at a later date.

When Zanetta and the writer married, he had already decided to pursue law school and an eventual lucrative career in corporate law. Little did the writer know God had other plans. In their first year of marriage in 1999, the writer was called into the gospel ministry. The writer preached his initial sermon under his father's tutelage at his father's church. The writer tried to make the 45 minute drive from Durham to his father's church in Henderson faithfully.

The writer tried to assist and help the vision of his father's church. The fact of the matter was that the writer's father and the pedestal that people put him on ate away at him. The writer found himself beginning the downward spiral of reliving the nightmares of his past. This time the writer was not rehashing them from the back pew but from the pulpit. The time had surely come for Zanetta and the writer to seek a church together that they could both agree on. Still God had other plans for their lives.

Moving to the small town of Roxboro and meeting other clergy placed the writer in earshot of all the around the town church gossip. The writer once heard about a church called the Clegg's Chapel Baptist Church in Timberlake, North Carolina. The writer must admit that he was hooked after just one service. The dynamic worship and preaching was appealing in every way. The writer could see himself helping this pastor. The writer could see himself developing under this pastor. The writer could see himself proudly proclaiming that he was an Associate Minister at the Clegg's Chapel Baptist Church. So one Sunday when the writer felt the time was right he joined.

Pastor Louis Cash quickly became a pastor, mentor, and friend to the writer. Pastor Cash was honest, upright, and passionate about the work of the Lord. The Holy Ghost fire of Clegg's Chapel consumed the writer and set his own ministry ablaze. Pastor Cash ordained the writer after one year. The problem was that the writer did not know what he was ordained to do. The writer did not want to pastor a church. The writer was open to nearly every ministry position possible, but when asked if the writer desired to pastor, he would adamantly reply *no*.

The writer was well on his journey at Shaw University Divinity School and seemed to be headed in the direction of pastoral ministry. The writer would often view others aspiring to pastor as being naïve. The writer, being the son of a pastor, saw firsthand the ups and downs of pastoral ministry. The writer saw both the laughter and the tears. Having witnessed pastoral ministry firsthand, the writer wanted no part of it. The writer resorted to preparing for a seminary teaching career, chaplaincy, or other specialized ministry. The writer faced here a crisis as to divine calling. Yet again God had other plans for him.

After four wonderful years of marriage, Zanetta and the writer were blessed with a bouncing baby girl named Gabrielle Elizabeth Thompson. They were excited to begin this new era in their marriage and in their lives. There have been many days since her birth that she has been a source of the writer's intense motivation. There have been many days when she has been his sole bright spot in the midst of stormy clouds and rain. This new and exciting era would also be marked with transition and complexity.

In 2003, after putting a resume in on a whim at the Young's Chapel Baptist Church in Roxboro, North Carolina, he was called to serve as pastor. It was at this turn of

unlikely events that the writer finally came to grips with what God wanted him to do, pastor a church.

Upon accepting the pastorate at the Young's Chapel Baptist Church, the writer was bombarded with a barrage of negativity. He discovered that Young's Chapel had been through three pastors in five years. He discovered that the church had been involved with disputes in open court. He discovered that the previous pastor had involuntarily resigned amidst tumultuous division and disarray. He encountered many hurting members. He encountered many hurtful members. The writer made up his mind that he was going to preach, teach, and love every member. With new position and passion, the writer was ready to save the world, or so he thought.

During the time of his toughest stand to date, the writer's family would face tragedy. The writer remembered receiving back-to-back calls that his father-in-law, while out walking, had been hit by a car. He remembered the follow-up call stating that he died on the scene of the accident.

Zanetta and the writer were expecting their second child. The church work at Young's Chapel, though still in the honeymoon stage, was going well. They were enjoying their oldest child and their new home. How was the writer to tell his wife that their lives were about to be turned upside down by sudden tragedy?

Zanetta had lost a father. The writer had lost a father-in-law, mentor, and friend. Their children had lost a grandfather. The kingdom had lost a pastor. The world had lost a pioneer. Yet heaven had gained a soldier. The writer would face a different type of crisis, death. Being assured that the writer's father-in-law was in a better place helped his family

through the disbelief, distress, dismay, and disputes. Tragedy would force his family to become stronger and braver than they had ever been.

At the start of the writer's second year of pastoral service, Zanetta and the writer were blessed with the arrival of their second daughter, Jamisyn Leigh Grace Thompson. Jamisyn was named after her late grandfather, Reverend James Lee Thomas. Jamisyn not only shared name and appearance with her grandfather, but she also had a share of his personality. While our oldest Gabrielle, is soft-spoken, meek, and shy. Jamisyn is outspoken, bold, and spry. From her first moments in the birthing room, Jamisyn has constantly sought to be the center of attention. Gabrielle and Jamisyn have continuously brought the writer's family joy. The writer thanks God daily for these two gifts of life.

The writer's past experiences have certainly affected the way he raises his daughters. While the writer believes in physical discipline, he is probably overly conscious as to how he disciplines. Zanetta often refers to the writer as a *push-over* when it comes to their daughters. However, the writer feels as though he is learning a good balance of appropriate discipline while employing varying methods of discipline. The writer's goal is to raise confident but well-mannered and behaved children. This has been just one challenge for our family.

The writer previously mentioned that this era was and is one of transition and complexity. Zanetta and the writer had no idea about how complex things were bound to become now that her father had died. For the next couple of years, it seemed as though his wife was in a vicious war of words and wills with her family. They sometimes went at each other straight up. At other times, they chose sides and fought. The writer could tell that Zanetta was unhappy with what became of her family. Her dad was the glue that held

everyone together and now that he was gone everyone had fallen to pieces. The stress of Zanetta's family soon reared its ugly head in the writer's home.

Zanetta had developed an even shorter fuse and seemed less tolerable. Zanetta and the writer began discussing relocation and before they knew it they had signed a contract to build a new home in Greensboro, North Carolina. Their family was excited about the transition and the new possibilities that awaited them.

Our entire relocation to Greensboro was an act of faith. The writer was the sole provider as he and Zanetta decided that she would stay home to care for their daughters. There was another potential obstacle. Upon signing the contract and paying our down payment, the building process began. The problem was the average house in Roxboro stayed on the market for a year and we had six months to sell. We ventured to dream by faith. Five months later, our home in Greensboro was almost finished, but we had no buyer for our home in Roxboro.

The writer found himself in a crisis of faith. Just two weeks before our closing date, Zanetta and the writer decided to do a rent-to-own on their home. With just one week to spare, they entered into an agreement with a young family who had just lost their home. They were blindly going to trust their home and their credit to someone who had just lost their own home. Zanetta and the writer showed proof of the agreement and closed on their home in Greensboro in June of 2006. Their rent-to-own tenants have been fantastic and have paid on time every month. The writer believes that their discovery of each other was a match made in heaven. Heaven has surely blessed them.

The God of heaven is both author and finisher of the writer's faith. Through the writer's life experiences, he has learned to turn times of crisis into times of

transformation and transition. His pastoral ministry is solely dependent upon the Lord's provision and direction. As experience reminds him of Christ's excellence, the writer is attempting to revolutionize the ministry of the Young's Chapel Baptist Church in Roxboro, North Carolina. The church mindset of mediocrity is being challenged and the necessity of excellence is being raised. At Young's Chapel, members are learning the true meaning of inventing new ways of doing old things. The church at large is moving out of a state of entrenchment and into a state of engagement into relevant 21st century ministry. The church ministries of Young's Chapel are seeking for each one to reach one and teach one about the saving knowledge of Christ.

Young's Chapel has historically been a church simply content with keeping its doors open while tending to its own day-to-day operations. Like many rural and traditional mainline churches, Young's Chapel has historically been inwardly focused and seemingly unconcerned by its surrounding community. At Young's Chapel, the members are striving to achieve a faithful call to the Great Commission. Based upon the writer's own life experiences, he is convinced that today's church is challenged with the need to become more engaged with those within and without their walls.

The writer's mind is haunted by the family out there suffering similar or worse abuse than he suffered. The family struggling with poverty, yet gleaming with hope. The family out there that is both dysfunctional and Christian. He is urgently shaken by the dire need to respond to our neighboring societal disparities, political injustices, communal nuisances, and financial challenges. The writer desires to turn their crisis into a transformational opportunity. The writer's plan of ministry is comprised of a three tier approach of up-reach, in-reach, and out-reach. He prayerfully hopes that this approach

when implemented will give us the balanced ministry focus that is necessary. The writer duly recognizes that he needs God to give the increase if successful implementation is the desired goal.

The past year of the writer's life has proven to be fruitful and productive. The writer has embraced life with a beautiful, intelligent, and strong woman of God. The writer has savored many precious moments with his two wonderful daughters. He has been blessed to pastor a growing and vibrant church that is moving from maintenance to ministry, from church to worship, from members to workers. The writer has been favored to lead while under attack from the adversary. The writer has again utilized such times of crisis by turning them into transformational opportunities.

The writer has been privileged to embark on a preparatory journey at United Theological Seminary in Dayton, Ohio. The writer has sought to whole-heartedly seek the purpose and plan of God for his life while understanding that God may very well have other plans in store for him.

The Writer's Context of Ministry

The writer's context of ministry is the Young's Chapel Baptist Church. The Young's Chapel Baptist Church is located in the small city of Roxboro, North Carolina. Roxboro is the county seat of Person County and remains its only municipality. The population of the city of Roxboro was 8,696 according to statistics from the 2000 U. S. Census Bureau.⁶ In 2005, there were no murders or non-negligent manslaughters reported

⁶U.S. Census Bureau, *2000 Local Census Statistics for the City of Roxboro, North Carolina* (June 2003), <http://www.localcensus.com/city/Roxboro/NorthCarolina/> [accessed October 15, 2007].

according to 2006 Federal Bureau of Crime Statistics. According to 2000 U.S. Census Bureau statistics, Roxboro's three largest demographic populations are Whites at 4,355, Blacks at 3,948, and Hispanics at 329. The educational levels indicate that 37.29% do not hold a high school diploma or its equivalency. However, 33.71% do hold a high school diploma, 15.76% did attend college, 6.72% hold an Associate's degree, 3.36% hold a Bachelor's degree, 2.32% hold a Master's degree, and 0.42% hold a professional degree.⁷ According to 2000 U. S. Census Bureau statistics, the median age for Roxboro is 38 years old. The median household size for Roxboro is 2. The median household income for Roxboro is \$26,875.

The Young's Chapel Baptist Church of Roxboro, North Carolina, was established in 1877. The church, first known as the Longs Cross Road Baptist Church, was located in the Roseville Community of Person County. A gentleman by the name of Young Torain donated the land upon which Young's Chapel came to be built. In turn, the church was named after him. The Young's Chapel Baptist Church was first a log church, which was torn down in early 1900. The third church was built in 1900, but it was destroyed by fire in 1964. The present church was built in 1965, and additional construction was completed in 1988.

In 1995, the Young's Chapel Memorial Fellowship Hall was added and renovations were made to the sanctuary, classrooms, offices, nursery, and storage areas located in the church basement. It was not until the late 1980's that Young's Chapel moved to a two Sunday per month format. The Young's Chapel Baptist Church did not

⁷Ibid.

move to three Sundays until 1996 and four in 1999. In 1999, a new sound system was placed throughout the church and security lights were placed outside the church.

In 2004, new lights and a sound room were added to the Young's Chapel Baptist Church. The church basement was again renovated and the Fellowship Hall was transformed into an overflow area with monitors. In 2005, handicap parking and an overflow lot were also added. In 2005, Young's Chapel became an every Sunday church with a new Early Morning Worship service on fifth Sundays. In 2006, church transportation was purchased for the first time in the church's history. Between 2003 and 2007, the Women's Ministry, Men's Ministry, Transportation Ministry, Programming Ministry, Mime and Dance Ministry, Senior's Ministry, Youth Empowerment Ministry, and Media Ministry were implemented. In 2008 and 2009, there has been a focus on discipleship and the development of ministries and programs that create an environment to make and mature disciples.

The Young's Chapel Baptist Church remains in the Roseville community, which is located outside of the city limits of Roxboro. Approximately sixty percent of the members of Young's Chapel live within a three-mile radius of the church locale. Many individuals in the community are aware of Young's Chapel, but the church has failed to be an active historic pillar in the Roseville Community. Young's Chapel has essentially stayed within its walls, failing to play an active part in its own community. The church has become insensitive to the impending crisis around its borders.

The Young's Chapel Baptist Church is a rural, family church comprised of largely third, fourth, and fifth generation members. Young's Chapel is a traditional, African-American, Missionary Baptist Church. Young's Chapel is traditional in the sense that it

follows the usual format of worship that most African-American Baptist churches follow. The service times of the church include early morning Sunday School, Wednesday night Bible Study, and weekend choir rehearsals.

The membership of the Young's Chapel Baptist Church is largely composed of parishioners that are 55 and older. It is my assessment that this is largely due to the migration of young and middle age families to other areas. Roxboro and Person County have increasingly been unable to provide lucrative employment options for working professionals. The Young's Chapel Baptist Church has aged because people have gotten older and because younger people have left the area in search of opportunities in larger cities. The membership of Young's Chapel appears resistant to change as members and attendees look more at what has been than at what will be. Members of the Young's Chapel Baptist Church have suffered past hurts and disappointments. Some of these hurts and disappointments have been self-inflicted and others have come from the leadership of the church. As a result, the laity of the Young's Chapel Baptist Church has been in crisis with leadership.

The congregation of the Young's Chapel Baptist Church stands at approximately 150. The congregation is best represented as an equal mix of traditional and non-traditional families. The congregation is largely made of several families that have intermarried. The church is therefore, a large extended family. It is safe to say that church wars have and do in fact, exist along family lines. This warring for power or attention or both, seems to have resulted in a lack of trust and unity. This crisis has failed to afford the Young's Chapel Baptist Church the opportunity to function appropriately as a family of faith. While Young's Chapel has made strides towards unity in recent years, it will

definitely take forgiveness, prayer, patience, and time to heal some of the deep wounds that parishioners still harbor.

Young's Chapel has a severe mistrust of leadership. During his six-year tenure, the writer has discovered that they often wait and see before getting on board with the vision of leadership.

The writer has again experienced a crisis within his leadership. The stress level among households at the Young's Chapel Baptist Church is high. Many members are experiencing financial crisis. The state of the national and local economy has negatively affected the financial lifestyles of many members. The number one concern among households is in fact financial. Several members of the Young's Chapel Baptist Church have been affected by local plant closings and by routine layoffs without pay. In addition, the national rate of inflation has made it more difficult for members to make ends meet. Members with two incomes often struggle to pay the bills and simply survive.

The second area of household concern among the Young's Chapel Baptist Church is with their families. As previously stated, equal proportions of traditional and non-traditional families represent the membership. From the standpoint of Young's Chapel, the writer defines traditional families as married families and non-traditional families as single-parent families. As in all circles, marriages within our membership are under a great deal of stress. A lack of finances and time are much to blame for the marital troubles of many members. For single-parent families, their struggles often appear to be with their children. With single parents forced to work more, there is less time for their children.

Their children often seek attention and affection elsewhere, which sometimes leads to trouble. A large portion of our married couples have been divorced and remarried, which presents a different complexity among some of our traditional families. Some stresses have surfaced from individuals forced to deal with ex-spouses and stepchildren. The writer is seeking to lead families in crisis to a state of transformation.

Faith receptivity among the Young's Chapel Baptist Church is mixed to say the least. An idea can be transferred and a recommendation can be made that the congregation seemingly approves. However, it is after church conference that many dismiss and put down the notion and recommendation among others. The notion of negativity often nullifies a recommendation that the membership has already approved. The end result is often a lack of support and participation by the membership majority. The writer often refers to those who do support ministry as the *faithful few*. In my estimation, the root problem is that Young's Chapel has still not learned to give in the sense of servitude. The writer believes that this is at least in part because until 1996, Young's Chapel was a two Sunday per month church. There was no Bible study, no ministry during the week for 119 years of the church's existence.

At Young's Chapel, there is a definite resistance to change and progress. The writer has attempted to transfer some ideas by way of preaching and teaching before making recommendations at times no avail. Members still question the need for certain types of ministries. The writer again senses that some members are more comfortable with the way things have been than they are with the way things will be. As the writer also previously stated, since most of the members are seniors, many seem set in their

ways. The writer is striving to show church members that they can rise from the crisis of stagnancy to the state of relevancy.

The Young's Chapel Baptist Church, like most churches in the area, loves musical and singing programs. Young's Chapel has a low turnout at Bible study, Sunday school, and weekly ministry functions, but will *pack the house* for a musical and singing program. The writer initially thought this was a Young's Chapel inclination until discussing the problem with area pastors facing the same struggle. The Young's Chapel Baptist Church loves to worship and can accommodate traditional, blended, or contemporary worship styles. The Gospel, Heritage, Sanctuary, Male, and Youth Choirs make up the choirs at Young's Chapel. A blended style of worship dominates our worship services.

In a six-year span of time, several active members have joined our church. The writer would estimate that it is possible that they will see greater growth within the next several years. Most of the church's growth has come in the past two years as the previous negative stigma of the church all but stopped regular visitors from attending. The writer believes that there is a resistance to change in the sense that many seem to lack a degree of confidence. This confidence is not only a lack of confidence in self, but also most importantly a lack of confidence in God. The writer understands the crisis resulting from a lack of confidence that stems from abuse. The writer hopes to point laity to come out of crisis and to be transformed by their crisis.

The Young's Chapel Baptist Church has had very little religious affiliation. Young's Chapel has had very little involvement in the local association, and state and national conventions. As a result, Young's Chapel has only basted in its own

dysfunctional relationships. The Young's Chapel Baptist Church has very little external opportunities that it will take advantage of to transfer new and better ideas. The Young's Chapel Baptist Church views its ministry and operation as fine and therefore, not in need of change. Prophetic preaching will hopefully address and answer this crisis and result in attitudinal change as it relates to transformational church leadership.

It is the writer's belief that the Young's Chapel Baptist Church is in Phase Three of its spiritual experience. The characteristics of Phase Three confirm the church's present symptoms. Young's Chapel seems to be *searching in the wilderness*. The church is introspective, quiet, and sometimes numb. The church seems to be searching for the truth. However, Young's Chapel also appears to be discovering its core values and God's grace. Though there is an apparent lack of confidence, the members of the church seem to be finding faith in God and in self.

In conclusion, the Young's Chapel Baptist Church is a rural, traditional, African-American Baptist Church seeking to rediscover its existence and purpose. There have been some strides and successes in some areas of ministry, but others remain stagnant and unchanged. If the Young's Chapel Baptist Church desires to be the church that God wants it to be, then it must become a Christ-centered church that serves. The writer does not believe that the Young's Chapel can afford to be irrelevant and to continue in a state of spiritual, emotional, and familial crisis. The writer has continued to use a crisis as a transformative moment through his life. The writer believes that this has prepared him to lead the Young's Chapel Baptist Church from crisis to transformation. Prophetic preaching is the best means for the writer to affect attitudinal change toward transformational church leadership.

CHAPTER TWO

STATE OF THE ART IN THIS MINISTRY PROJECT

Not as the Scribes: Jesus as a Model for Prophetic Preaching by Ryan Ahlgrim.

Ahlgrim uses Jesus as an example of prophetic preaching. He reveals how today's prophetic preacher can actually create new parables. Ahlgrim's argument is that much of today's preaching resembles that of the scribes, which includes the explanation and application of Scripture. He suggests that today's pastors and preachers should speak as Jesus spoke. Ahlgrim contends that prophetic preaching includes one speaking for God instead of as scribes talking about God. Using Jesus' own preaching methods and themes as a model he attempts to recover for our time the transforming power of prophetic preaching. This book was used to help the writer come up with sermon material as the treatment.

Studying Congregations: A New Handbook by Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney. This book takes a critical look at several essential dynamics that are present in any congregation. The authors challenge their readers to look deeper at congregations from viewpoints and angles beyond the surface. The book examines various congregations from the structural, organizational, and spiritual lenses. Ammerman leads readers into a discussion of studying congregations based on the use of mapping and other types of analysis. This book was used to assist in the development of the ministry context section.

The Black Church in the U.S. by William L. Banks. This book by Banks examines the evolution and development of the black church with its theology, doctrine, practices, and programs. Banks is specifically concerned with the onset of black liberation theology and the historical movements that influenced black liberation. Banks is clear to not simply identify black liberation theology, but its practical usage within the confines of the black church. This book was referenced in the theological section of the Foundations chapter.

Growing True Disciples: New Strategies for Producing Genuine Followers of Christ by George Barna. Barna's book provides a precise definition of discipleship while clarifying what it also is not. Barna also gives successful strategies and models of discipleship for churches and ministries to utilize. The book issues a challenge for all churches and parachurches to make the process of true discipleship a priority for ministry. Barna stresses that one of the primary goals and emphases of churches is to mature believers. Barna cites this need, but reminds readers that most churches do not have adequate discipleship programs. The book was used to assist in developing the sermons to be used in the treatment phase of the project.

Turnaround Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church by George Barna. Barna's work has as a premise, the success stories of churches that once in spiritual and numerical decline were able to reverse this adverse trend. Barna notes the time and toll that turnaround churches have on the pastor and other leadership of the church. Barna admits that only about ten percent of churches in decline can be revived and attributes this to raising standards and keeping the church simple rather than complex. Barna further provides readers of the elements of operation

and leadership that consistently sparked a turnaround among this study of American Protestant churches. The book was used to assist in developing the sermons to be used in the treatment phase of the project.

New Perspectives of the Old Testament by James Barton. Barton provides readers with new insights into the Old Testament culture and climate. Barton describes prophets as those called during a time of crisis to speak a message from God. Barton defines the role of prophecy as the God's response to crisis. Barton provides readers with a more concise definition of prophecy as forth-telling or speaking to a specific set of circumstances. This book was referenced in the historical section of the Foundations chapter.

Reinventing Sunday: Breakthrough Ideas for Transforming Worship by Brad Berglund. In his book, Berglund begins by informing readers of the understanding and purpose of worship. Berglund then goes further into categorizing each act of public worship as it is normatively conducted. Berglund also provides specific details of innovative and fresh ideas for public worship. Berglund also seeks to provide new insights and ideas for churches that generally follow the liturgical calendar. This book was referenced during the development of the treatment phase of the project.

A History of Prophecy in Israel by Joseph Blenkinsopp. Blenkinsopp's work provides a comprehensive historical account of prophecy in Israel with a beginning in the patriarchal period and ending with narratives of Jonah. Blenkinsopp discusses the changing typology and atmosphere of prophecy throughout history. Blenkinsopp informs readers by providing a wealth of information from both the affirmative and opposing

arguments. This book was used in the historical section of the Foundations chapter as the chapter entitled, *Prophecy in Crisis* was referenced.

We Shall Overcome by Herb Boyd. Herb Boyd's book is an historical testament to the history of the Civil Rights Movement. Boyd highlights the significant events that occurred during the 1950's and 1960's as African Americans staged a fight for equal rights here in the United States of America. Boyd's book was referenced to provide insight into the legacy of Rev. Dr. Martin Luther King Jr. This book was referenced as Dr. King was identified as an example of a post biblical prophet in the historical section of this paper.

On the Preparation and Delivery of Sermons, 4th Edition by John A. Broadus.

This classic work by Broadus takes readers through a rigorous but necessary process of sermon preparation. Broadus deals with doing sound exegesis, outlining, writing, and delivering sermons. Broadus also argues the positives and negatives of preaching with and without a sermon manuscript. The work by Broadus is a comprehensive work that essentially provides the A through Z of the preaching process. This book was referenced during the development of the treatment phase of the project.

Gesenius Lexicon: Theological Word Book of the Old Testament by Brown, Driver, and Briggs. This work provides a lexical analysis in the Hebrew/Greek/English language of the identified Old and New Testament texts. The work also provides definitions specific to the words of each text according to the King James Version of the Bible. The Gesenius Lexicon provides an English translation of Hebrew and Greek terms and their definitions based on the languages of origin. This work was referenced and used in the biblical section of the Foundations chapter.

The Prophetic Imagination, Second Edition by Walter Brueggemann.

Brueggemann notes that the task of prophetic ministry is to evoke an alternative community that knows it is about different things in different ways. He states that alternative community has a variety of relationships with the dominant community. Brueggemann argues that the practice of prophetic preaching is done at all times, and not something special completed two days per week. He adds that prophetic ministry seeks to penetrate the numbness in order to face the body of death in which we are caught. Brueggemann further contends that prophetic ministry seeks to penetrate despair so that new futures can be believed in and embraced by us. He adds that the only act that energizes is a word, a gesture, an act that believes in our future and affirms it to us interestingly. This work was referenced in the historical section of the Foundations chapter.

Homiletic: Moves and Structures by David Buttrick. Buttrick's work actually argues against the cumbersome idea of having sermon points. Buttrick states that moves aid both preacher and parishioner in communicating and receiving. Buttrick argues that his notion of moves and structures actually allows for a more nature alignment with sermon passages. Buttrick states that this more natural alignment to the Scriptures based on the moves and structure of a passage is very importance to the listening and comprehending of a sermon. This book was consulted during the development of sermons to be used in the treatment.

A Black Theology of Liberation by James H. Cone. Cone's classic work provides the details of a black theology of liberation. Cone states that blacks having endured slavery, segregation and slavery are numbered with Christ, who favors the cause of the

powerless. Cone points out that Jesus' life and ministry prove that He is a God who fights for the cause of blacks. Cone argues that even within a state of racial prejudice and discrimination, one can find hope in a God who aligns Himself with the circumstances of their "blackness." This book was referenced in the theological section of the Foundations chapter.

A Black Theology and Black Power by James H. Cone. James Cone discusses the origin, development, and definition of black theology. Cone argues for a new theology that is derived from the black experience with racism and injustice. Cone further argues that mainstream theology fails to address the complex issues of black people. Cone states that black theology and black power arose out of discrimination and restriction placed upon the black community by mainstream America. Cone argues that the black community responds positively and productively because the God of *blackness* is on its side. This book was referenced in the theological section of the Foundations chapter.

God of the Oppressed by James H. Cone. Cone's work emphasizes the life and ministry of Christ as siding with the oppressed. Cone refers to Jesus' miracles and works on behalf of the powerless. Cone further stresses the God of Israel as a Deliverer of oppressed people. Cone carefully and strategically links both the God of Israel and Jesus together. Cone states that the God of Israel sent Jesus to do for the world what He essentially did for Israel in a historical sense, bring deliverance. This book was referenced in the theological section of the Foundations chapter.

Professional Development as Transformative Learning: New Perspectives for Teachers of Adults by Patricia Cranton. Cranton makes the point that little has been researched and written about the concept of adult learning. Cranton further argues that

what research has been completed and communicated may not represent the most effective method and mode of adult learning. Cranton challenges readers to examine their context and to articulate a method of adult learning that is effective based on that context. This book was consulted during the development of the treatment of the project.

The Hum: Call and Response in African American Preaching by Evans E. Crawford. Crawford examines the history of call and response in African American preaching. Crawford cites that the phenomenon of call and response was born out of African tribalism and later out of slavery. Crawford notes that the call and response tradition has been passed down and is still today a vibrant reality in the predominantly African American church. This book was consulted during the development of the treatment of the project.

Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, Second Edition by John W. Creswell. Creswell's book provides an insightful look into the areas of qualitative and quantitative research methodology. Creswell takes careful consideration to discuss both the generics and specifics of literature review, research design, research purpose, hypotheses, use of theory, and various methods and examples of qualitative and quantitative research. This book was consulted during the development of the quantitative and qualitative tools.

Ancient Israel: Its Life and Institutions by Roland De Vaux. De Vaux's book is a comprehensive work on the history of Ancient Israel with a focus on the historic life, institutions, and culture. De Vaux describes sanctuaries in the land of Israel prior to the building of the Temple and specifically discusses Mizpah. Mizpah was a city referenced in this project's Old Testament text of 1 Samuel 7: 3-14. De Vaux's description helped

to emphasize the historical-cultural significance of the text. This book was referenced in the historical and biblical sections of the Foundations chapter.

Illustrated Bible Dictionary: Third Edition by M.G. Easton. Easton's work is a comprehensive reference guide to key definitions found throughout the Bible. The direct reference here is a theological definition of prayer. Easton is making reference to chapter 7 of First Samuel, but also defines prayer in relationship to all scripture. Easton defines biblical terminology from a cultural, theological, and social stance. This work was referenced in the biblical section of the Foundations chapter.

The Substance of Things Hoped For: A Memoir of African American Faith by Marian W. Edelman. Edelman's work is a sentiment to one of the greatest African American preachers of modern times, Samuel Dewitt Proctor. The work notes Proctor's early days in Virginia and experiences in both church and academia throughout the course of his life. Edelman's book is certainly a tribute to the great achievements of Dr. Proctor and highlights him as a profound example of genuine African American faith. This book was consulted during the development of the Spiritual Autobiography.

Baker's Evangelical Dictionary of Theology by Walter A. Elwell. Baker's dictionary provides a specific definition of fasting based upon evangelical theology and practice. Baker defines fasting according to the comprehensive lesson of all scripture as well as to the specific context. Baker's work also references definitions based on theological, cultural, and social slants of biblical history. This book was referenced in the biblical section of the Foundations chapter.

Christian Theology by Milliard J. Erickson. Erickson emphasizes the role and influence of mainstream Christian theology in America. Erickson points to mainstream

Christian theology as being antithetical to the black experience and to black liberation. Erickson notes that black liberation theology arose out of much of the black church community's inability to identify with mainstream Christian theology. This book was referenced in the theological section of the Foundations chapter.

Biblical Theology and the Black Experience by Anthony T. Evans. Evans examines the formation of black theology from the standpoint of the black experience. Evans notes that mainstream Christianity taught a primary concern with the present world. Evans notes that the black experience associates the present world with slavery and segregation and therefore, a rejection of mainstream Christianity. This book was referenced in the theological section of the Foundations chapter.

Introduction to the Old Testament Prophets by Hobert E. Freeman. Freeman's book is a collection of narratives and explanations related to all of the prophets of the Old Testament. Freeman focuses upon the call, individual ministry, and impact of each Old Testament prophet. Freeman's work is more than a biographical sketch than it is an analytical work on the spiritual development of Old Testament prophets. This book was referenced in the historical section of the Foundations Paper.

Preaching That Connects: Using the Techniques of Journalists to Add Impact to Your Sermons by Mark Galli and Craig B. Larson. This book examines the art of journalism and how its usage in the sermonic process can enhance the art of preaching. The authors specifically point to a *hook* that captivates the minds of people and forces them to proceed onward in journalism. The authors argue that by intentionally employing these hooks in sermons, preaching will become more interesting and impactful. This book was consulted during the development of sermons in the treatment phase of the project.

The Charismatic Gift of Prophecy by Kenneth L. Gentry. Gentry's book examines the various types of prophetic utterance. He explains that both the origins and operations of prophecy come from the Holy Spirit. Gentry analyzes prophecy from the viewpoint of inspiration and outcome. Gentry's point is that both inspiration and outcome have God as their source. This book was referenced in the historical section of the Foundations Paper.

The Measure of a Healthy Church: How God Defines Greatness in a Church by Gene A. Getz. Getz's work begins by examining what most churchgoers perceive as tenets for a healthy church. These perceived tenets include church growth, extensive programming and ministries, and effective outreach and evangelism. Getz argues that these perceived tenets are not necessarily indicators of healthy church life. Getz states that a healthy church is one that embraces the early church tenets of sacrifice, unity, and charity. This book was consulted during the development of the abstract.

Apostle of the Crucified Lord: A Theological Introduction to Paul and His Letters by Michael J. Gorman. Gorman's book takes a comprehensive look at the personality and ministry of the Apostle Paul under the spiritual, pastoral, and theological lenses. Gorman challenges readers to become communities of performers. He further states that the Apostle Paul calls us to a dying with Christ that may not be literal but as he promises, will no doubt be costly. Gorman indicates that the Apostle Paul God promises the joy of new life in the present as well as the certain hope of resurrection in the future. This book was consulted during the treatment phase of this project.

The Politics of Ancient Israel by Norman K. Gottwald. Gottwald's work deals with the politics of ancient Israel and specifically about how the social and cultural realms were impacted historically. Gottwald also considers the state of Israel's religious

affairs as a substantial influence upon the politics of the times. Gottwald indicates that the prophets were aligned with the reigns of specific times and also provided insight into the politics of the state. This book was used in the historical section of the Foundations chapter.

Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness by Robert K. Greenleaf. Greenleaf's book is concerned about the individual in society and his/her seeming inclination to deal with the massive problems of the times wholly in terms of systems, ideologies, and movements. There is also a concern for the total process of education that appears to be indifferent to the individual as servant and leader, as a person in society. Therefore, Greenleaf discusses the terminology *servant* from different perspectives. Greenleaf coined the term *Servant Leadership*, which means to be servant-first. This book was consulted during the treatment phase of the project.

Come Home Again: Starting Over with God by Joel C. Gregory. Gregory's work uses as its chief reference the biblical account of the prodigal son as a premise that any of us can come back home and can start over with God. Gregory informs his readers that all stray away from God, but can find God again. Gregory also notes that by understanding God, we are then able to stay with God. This book was consulted during the development of the treatment phase of the project.

The Gift of Prophecy in the New Testament Today: Revised Edition by Wayne A. Grudem. Grudem's book examines the role of prophecy from the timeline of Christ's lifetime to today. Grudem notes that Jesus was a prophet and that the apostles who were inspired to write much of the New Testament had a prophetic role. Grudem debates the

true existence of contemporary prophesies in today's times. This book was referenced in the historical section of the Foundations chapter.

A Theology of Liberation: History, Politics and Salvation by Gustavo Gutierrez.

Gutierrez, a Cardinal Bishop in the Roman Catholic Church, recorded his beliefs and experiences with the phenomenon of liberation theology. Gutierrez was one of the first proponents for liberation theology and its induction within the Catholic Church. Gutierrez saw the need for the Catholic Church to become more involved in social ministry and used liberation theology to help make his case. This book was referenced in the theological section of the Foundations chapter.

The Prophets by Abraham Heschel. Heschel's work challenges the entire notion of prophetic inspiration being something that ended with the prophets of Ancient Israel. Heschel further states that prophetic inspiration is something that has occurred throughout church history and even into modern times. Heschel asserts and believes that prophetic inspiration continues today and that it specifically has taken the form of contemporary biblical preaching. This work was referenced in the historical section of the Foundations chapter.

Church Growth from an African American Perspective by Donald Hillard Jr.

Hillard's work points to ministry and programming as the African American church's key to church growth. Hillard also argues that every church will not experience the same level of growth. Hillard notes that church growth is not merely numerical, it is also spiritual and communal. This book was consulted during the development of the Abstract.

Naming Grace: Preaching and the Sacramental Imagination by Mary Catherine Hilkert. Hilkert's book concentrates on the resources of what she refers to as *sacramental imagination*. Hilkert shifts the focus from the gap between the divine and the human and the sinfulness of humanity to the grace discovered in everyday life and the Word of God entrusted to the entire community of faith. Hilkert asserts that the entire community of faith to include leadership and laity can be trusted with the sacredness of God's authoritative Word by way of grace and grace alone. This work was referenced in the theological section of the Foundations chapter.

Strategic Preaching: The Role of the Pulpit in Pastoral Leadership by William E. Hull. Hull's book discusses the idea of strategic preaching as a practical means of leading through preaching. Hull unites the often separated tasks of preaching and strategic leadership. Hull emphasizes and encourages usage of the pulpit in the service of effective pastoral leadership. Hull begins with the study of hermeneutics, planning preaching schedules, developing strategic sermons; follow through preaching, and the craft of effective pastoral leadership. This book was consulted during the development of the Abstract.

Critical and Explanatory Commentary of the Whole Bible by Robert Jamieson. This resource provides a critical and explanatory commentary of the whole Bible. The commentary is a verse-by-verse illumination of the First Samuel 7 text by referencing scriptural texts directly. The commentary examines the text from a theological, cultural, and social point of view. This book was referenced in the biblical section of the Foundations chapter.

People's New Testament by Barton W. Johnson. This work provides a verse-by-verse commentary of Acts, chapter 2, verses 42 through 47. The commentary seeks to expound upon the meaning and usage of words found within selected scripture. In addition, the commentary examines the text from a theological, cultural, and social point of view. This book was referenced in the biblical section of the Foundations chapter.

Preaching to a Postmodern World: A Guide for Twenty-First Century Listeners by Graham Johnston. Johnston takes readers on an eye-opening journey from the viewpoints and opinions of those in the pew. Johnston argues that most churchgoers do not believe that the bible is infallible and do not necessarily receive its truth on face value. Johnston challenges readers to consider the postmodern listener by employing preaching strategies that will effectively reach them. This book was consulted during the treatment phase of the project.

Back Toward the Future: Hints for Interpreting Biblical Prophecy by Walter C. Kaiser. Kaiser's book emphasizes an interpretation and understanding of biblical prophecy by analyzing the cultural and social context from which prophecy arose. Kaiser focuses on the call in the midst of crisis as an indicator of accurate interpretation. Kaiser's work focuses on prophecy as an ancient art of forth-telling in which individuals spoke for God to address some set of adverse circumstances. This book was referenced in the historical section of the Foundations chapter.

Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching by Walter C. Kaiser. Kaiser's work is an in-depth composition on the exegetical process. Much of Kaiser's book focuses on the specifics of the exegetical process as the means of developing an exegetical theology. Kaiser argues that Christian theology should be and

large be derived from the exegesis of scripture as an advocate for expository preaching. This book was consulted during the development of the treatment phase of the project. *New Interpreter's Bible: Complete Twelve Volume Commentary CD-ROM* by Leander E. Keck. Keck's work is a comprehensive commentary of the books of the bible and specifically the identified Old and New Testament texts. Keck introduces his commentary of the Scriptures in a verse-by-verse format and references scholarly exegetical work. The commentary specifically provides deeper insight into the First Samuel 7 and Acts 2 texts. This book was referenced in the biblical section of the Foundations chapter.

Pastoral Care in the Small Membership Church: Ministry in the Small Membership Church by James L. Killen. Killen provides readers with an overview of pastoral care in small membership churches. Killen examines sermon preparation, administration, counseling and visitation in terms of what each requires of the small membership pastor. Killen notes that being diligent in the small membership church can be both challenging and fulfilling. This book was consulted during the development of the Ministry Context section.

The Heart of Black Preaching by Cleophus LaRue: LaRue sets forth five broad domains of experience that appear often in black life and preaching to constitute a paradigm. These domains include personal piety, care of the soul, social justice, corporate concerns, and maintenance of the institutional church. LaRue alludes to several sermonic examples that were heavily involved in liberation and deliverance in the nineteenth century and empowerment in the twentieth century. LaRue's work was referenced in the theological section of the Theoretical Foundations chapter.

Power in the Pulpit: How America's Most Effective Black Preachers Prepare Their Sermons by Cleophus LaRue. LaRue examines the process of sermon preparation by some of today's most effective African American preachers. LaRue's work is a collection of interviews and shared experiences of these great preachers. LaRue's book provides a wealth of information as each preacher's process of sermon preparation is unique, yet effective. This book was consulted during the development of the treatment phase of this project.

Transformational Leadership: A New Model for Total Church Involvement by Phillip V. Lewis. This work by Lewis goes into great detail to inform readers as to the various types and genres within church leadership. Lewis goes further to discuss the process of transformational leadership. Lewis describes transformational strategy, transformational conflict, transformational communication, and transformational motivation. Lewis guides readers through biblical leadership profiles, evaluates theories and models of leadership, explains leadership techniques, and emphasizes vision, initiative, and strategic change. This book was consulted in the development of the Abstract.

The Development of Black Religion in America by Eric C. Lincoln. Lincoln's article traces the origin and development of black religion in the United States from slavery to present-day. Lincoln emphasizes the role and impact of black liberation theology upon the black church in America. Lincoln points out that black religion is being shaped by black liberation theology and the sense of *new spiritual identity* that has arisen as a result. This article was referenced in the theological section of the Foundations chapter.

The Black Experience in Religion: Revised Edition by Eric C. Lincoln. Lincoln makes a detailed analysis of the impact of black liberation theology upon the black church and those who compose it. Lincoln makes the conclusion based upon data research that black liberation theology is most prevalent among the young and well-educated. Lincoln also challenges black liberation theologians to reach out to segments of the black church that are unfamiliar with its ideas. This book was referenced in the theological section of the Foundations chapter.

An Introduction to the Book of First Samuel by David E. Malick. This work by Malick provides a very detailed historical view into the book of First Samuel. Malick looks at the authorship, date, design, and theology of the book while emphasizing its main themes. Malick presents a strong exegetical work that provides fruitful details into the First Samuel 7 text. This book was referenced in the biblical section of the Foundations chapter.

Advanced Strategic Planning: A New Model for Church and Ministry Leaders, 2nd Edition by Aubrey Malphurs. This work by Aubrey Malphurs presents an innovative model for church leadership that takes readers through the detailed process of strategic planning. The book deals from a practical standpoint with the preparation, process, and practice of strategic planning within the ministry setting. This book was consulted during the development of the Abstract.

Developing a Dynamic Mission for Your Ministry: Finding Direction and Making an Impact as a Church Leader by Aubrey Malphurs. This book by Malphurs argues that churches without mission lack an understanding of what they are doing (mission) and therefore fail to understand where they are headed (vision). Malphurs points out that a

strong and clear mission statement allows a church to unify and rally around what they are doing and where they will end up. This book was consulted during the development of the Abstract.

Developing a Vision for Ministry in the 21st Century, 2nd Edition by Aubrey Malphurs. Malphurs looks at the necessity of vision in today's church. Malphurs emphasizes the biblical principle that a church without vision will perish. Malphurs points to the development and implementation of a strong biblical vision statement that serves to focus and to challenge the congregation in both present and future endeavors. This book was consulted during the development of the Abstract.

Dictionary of the Later New Testament and Its Developments by Ralph P. Martin and Peter H. Davids. Martin and Davids provide a comprehensive reference to the latter books of the New Testament as well as to the book of Acts. The work is composed of a dictionary of not only New Testament books, but also terminology and theology. Martin and Davids seek to not only provide insightful background information into the book of Acts, but to also consider its relationship with other New Testament books. This book was referenced in the biblical section of the Foundations chapter.

Church Administration in the Black Perspective, Revised Edition by Floyd Massey Jr. and Samuel B. McKinney. Massey and McKinney examine church administration specifically from the stance of the African American church. The authors specifically point out the needs and challenges present within the African American church and the complexity of skills required by the Church Administrator of any African American church. This book was consulted in the development of the Abstract.

Interpreting Biblical Prophecy by James L. Mays and Paul J. Achtemeier. Mays and Achtemeier analyze biblical prophecy from its root, development, and maturation. Mays and Achtemeier begin with a biblical definition of prophecy and expound upon its characters within the bible and history. Mays and Achtemeier suggest that most biblical prophecy is reactive and not predictive. This book was referenced in the historical section of the Foundations chapter.

Black Liberation Theology: A Politics of Freedom by Emmanuel McCall. McCall's work marks the development and rise of black liberation theology and activism which has its roots in slave theology. McCall states that when slaves no longer accepted mainstream Christianity and understood the God of Israel as their Deliverer, a new movement of civil rights began. This book was referenced in the theological section of the Foundations chapter.

A Guide to Bible Study by J. W. McGarvey. McGarvey provides an insightful guide with extensive background material for biblical texts. McGarvey examines each specified book from the viewpoints of authorship, date written, occasion, purpose, and theological considerations. McGarvey's guide was intended for usage during church bible study. This book was referenced in the biblical section of the Foundations chapter.

Carry Me Home Birmingham, Alabama: The Climatic Battle of the Civil Rights Revolution by Diane McWhorter. McWhorter's book is a detailed narrative of the Civil Rights Movement as it relates to the historical events in Birmingham, Alabama. McWhorter's work highlights every major civil rights event and subsequent figure from the Birmingham area. McWhorter describes the works and words of two instrumental, but strikingly different figures in the movement, Dr. Martin Luther King Jr. and Rev. Fred

Shuttlesworth. This book was referenced in the historical section of the Foundations chapter.

The HarperCollins Study Bible: New Revised Standard Version by Wayne A. Meeks. Meeks provides an updated copy of the New Revised Standard Version of the Bible, which includes the Apocryphal and Deuterocanonical books. Meeks' work is also composed of illustrations, maps, tables, and timelines. This Bible provides an insightful look into the bible for the serious bible reader or seminarian. This book was referenced in the biblical section of the Foundations chapter.

A Definition of Transformational Pastoral Leadership by the 2005 New England Conference of the United Methodist Church. During the 2005 New England Conference of the United Methodist Church, a comprehensive definition of transformational pastoral leadership was derived. The 2005 New England Conference of the United Methodist Church defined transformational pastoral leadership as follows:

A leader who speaks with conviction and passion about the divine meaning and purpose of the church's work in making disciples and transforming the world; a leader who works with others to help the congregation discern its role in accomplishing God's vision; a leader who helps the congregation see innovative and creative possibilities in addressing needs and opportunities.

This work was used in the historical section of the Foundation chapter.

History of Israel: 2nd Edition by Martin Noth. Noth's work provides a comprehensive, but detailed commentary on the history of Israel. Noth is especially careful to argue that the earlier theory of several Deuteronomistic redactions of the books from Joshua to Kings did not explain the facts, but instead proposed that they formed a unified "Deuteronomistic History", believed to be the product of a single author working in

the late 7th century. Noth's work was consulted when compiling the biblical exegetical portion of the project. This work was used in the historical section of the Foundations chapter.

The Social Visions of the Hebrew Bible by J. David Pleins. Pleins argues that in modern contexts of oppression, the ancient story of the God who leads slaves out of the harshness of oppression toward the Promised Land has had the power to capture political imagination. Pleins states that African Americans have long been inspired by this story. On a Latin American liberation reading, the Exodus story has functioned as a resource and guide for the Church's involvement in the task of human liberation. Pleins indicates that the persuasive appeal of the Exodus theme as a ground for liberation is also evidenced by its impact on Christian discourse in the South African context. This work was used in the theological section of the Foundations chapter.

Preaching about Crises in the Community by Samuel D. Proctor. Proctor's work is a series of sermons dealing specifically with an array of crises with the community. Proctor is intentional to address the communal and societal ills of the times in a moving and insightful way. Proctor's sermons are structured in his Hegelian Dialectic Model and effectively point out the crises, provide God's answer, and strategically give solutions to these crises. This work was used to help develop the treatment for the project.

The Certain Sound of the Trumpet: Crafting a Sermon of Authority by Samuel D. Proctor. Proctor's work is a detailed probe into his Hegelian Dialectic model of preaching. Proctor notes that the logic behind the Hegelian Dialectic stems from ancient Greek philosophy and logic. Proctor points out the antithesis or problem, thesis or answer, relevant question, and synthesis or body. Proctor also gives examples of his own

sermons that utilize this method of preaching. This book was consulted during the treatment phase of the project.

360-Degree Leadership: Preaching to Transform Congregations by Michael J. Quicke. Quicke begins with a detailed discussion of the great divide that often exists between preaching and leading. Quicke states that pastors often compartmentalize each separately. Quicke makes the point that as preaching and teaching are together in Scripture, then both are forever linked to the other. Quicke further adds that in today's society that an individual cannot lead without preaching. Quicke then takes his readers through the process of development for the preacher-leader. Quicke contends that one of the ways in which a preacher-leader achieves transformational leadership is by developing a leadership model that is based upon preaching. He also points out that the preacher-leader should learn the skills necessary to become more effective in communicating ideas and in casting vision. Quicke also discusses the importance of growing character in the church as a key to transforming congregations. Quicke concludes by discussing the process of initiating preaching that actually transforms congregations. This book was used during the development of the treatment phase of this project.

Surprising Insights from the Unchurched and Proven Ways to Reach Them by Thom S. Rainer. Rainer's work is based upon the interviews and conversations of individuals, who once unchurched, became part of the Christian community. Rainer examines the specific causes behind these formerly unchurched persons eventually joining and becoming active in a Christian community. This book was used during the development of the treatment phase of this project.

Creative Bible Teaching by Lawrence O. Richards and Gary J. Bredfeldt.

Richards and Bredfeldt use as their premise expository biblical teaching that is structured and organized in a way that engages and arrests the attention and imagination of listeners. These authors point to a structure and method of teaching that will hook, challenge, and maintain the hearts and minds of people in the pew. This book was used in the development of the treatment.

Liberation and Reconciliation: A Black Theology by DeOtis Roberts. Roberts argues that black theology cannot be solely concerned with liberation, but must also include reconciliation. Roberts further argues that reconciliation must take place not only between blacks and whites, but also within the black community. Roberts' work builds upon the works of black liberation theologians suggesting that the aspect of reconciliation is more in alignment with Scripture. This book was referenced in the biblical section of the Foundations chapter.

Biblical Preaching, 2nd Edition by Haddon Robinson. In this book, Robinson advocates in defense of biblical preaching in light of the fact that today's preaching has strayed away from its scriptural focus. Robinson argues that expository preaching, which takes its cues, implications and applications from the bible provide the only true and effective witness in preaching. This book was consulted during the development of the treatment phase of the project.

If Christ is the Answer, What are the Questions? By Tom Skinner. Skinner challenges black theologians to consider that if Christ is the answer for the oppressed and powerless, then answers and solutions must be the result. Skinner argues that the black church needs a theology that is practical and will provide meaningful answers to the

social, political, and economic injustices of its community. This book was referenced in the theological section of the Foundations chapter.

The Emergence of Liberation Theology: Radical Religion and the Social Movement Theory by Christian Smith. In this book, Smith provides a detailed historical look into the development of liberation theology and the circumstances that spawned its birth and development. Smith views the emergence of liberation theology as an ideology that arose out of a dire need to address the social and political needs of the underprivileged. This book was referenced in the theological section of the Foundations chapter.

Smith's Bible Dictionary by William Smith. The work provides a comprehensive definition of idolatry, which is a central theme in chapter 7 of First Samuel. Smith deals with the definition not just in the specific sense of chapter 7 of First Samuel, but also its relationship throughout all Scripture. Smith's work also analyzes this concept from the theological, cultural, and social points of view. This book was referenced in the biblical section of the Foundations chapter.

They'd Like To Never Quit Praisin' God: The Role of Celebration in Preaching by Frank A. Thomas. Thomas details the journey of celebration in African American preaching. The role of celebration was born out of African tribalism and continued during slavery. Thomas argues that out of this idea comes the reality that celebration reinforces the lived Word among African American parishioners. This book was consulted during the development of the treatment phase of this project.

Mobilizing Your Local Context for Social Change by Terry Thomas. Thomas argues for a process of mobilization in order to embrace the social issues and needs of the

community. Thomas provides the following basic steps that make such mobilization efforts possible: the leader who has a burden for the task, defining a congregation's turf, addressing the fears and concerns of a congregation, defining the identity of a congregation, instituting a ministry of caring, maintaining congregational motivation, and the empowerment of leadership through preaching. This work was referenced in the historical section of the Foundations chapter.

Introduction to Theology, 3rd Edition by Owen C. Thomas and Ellen K. Wondra.

Thomas and Wondra provide an overview of a plethora of theological disciplines within Christianity. The authors examine these disciplines from the stance of several faith contexts. Thomas and Wondra inform readers in Wesleyan theology, liberation theology, feminist theology, and Asian theology to name a few. This book was referenced in the historical section of the Foundations chapter.

Biblical Interpretation: A Roadmap by Frederick C. Tiffany and Sharon H. Ringe.

This work provides an overarching view of biblical interpretation. Tiffany and Ringe focus on the various contexts of the bible as tools and aides in the process of biblical interpretation. The authors portray the notion that accurate biblical interpretation is a precursor to making both accurate implications and applications based on Scripture. This book was consulted during the development of the exegetical process.

Preaching Better: Practical Suggestions for Homilists by Ken Untener. Untener

challenges preachers who take a traditional and often *religious* routine to the process of sermon preparation and delivery. Untener argues that there are preparatory and delivery techniques that the preacher can employ to become more effective. Untener also

recommends that preachers consider the congregation and context of their preaching. This book was consulted during the development of the treatment phase of this project.

Interpreting the Prophetic Word by Willem A. VanGemeren. VanGemeren's work analyzes and interprets prophecy throughout the Bible. The book builds upon the learned lessons and prophetic works of biblical prophets. The focus of VanGemeren's book is to aid readers in understanding the prophetic message and how to accurately apply these messages to the life of the individual and the church. This book was referenced in the historical section of the Foundations chapter.

Power in the Pulpit: How to Prepare and Deliver Expository Sermons by Jerry Vines and Jim Shaddix. This book by Vines and Shaddix provides a wealth of information that can be transformed into powerful preaching from the pulpit. The book calls for a faithful yielding of exegesis and interpretation. Vines and Shaddix argue for a sermon structure that includes an introduction, body, and conclusion. The book supplies readers with the positives and negatives of preaching with or without a manuscript, but persuades readers to engage in free delivery. This book was consulted during the development of the treatment phase of this project.

Message of the Prophets by Gerhard Von Rad. Von Rad argues that prophetic preaching is very intense in its overall insight and assessment of the future. Von Rad further argues that the prophets of Israel read the signs of the times in light of what God was planning for Israel in the future. Von Rad explains that the signs of such times were often times of intense crisis. This book was referenced in the historical section of the Foundation chapter.

The Works of Josephus: New Updated Version by William Whiston. This work is a revision of Whiston's classic collection of the antiquities and wars of the Jews.

Whiston goes into great detail to historically expound upon scriptural accounts of the Bible. Whiston provides readers with a deeper and more thorough understanding of the social, political, and religious milieu of the biblical era. This book was referenced in the biblical section of the Foundations chapter.

Black Theology: A Documentary History by Gayraud S. Wilmore and James H. Cone. Wilmore and Cone analyze the state of Christianity among blacks in America in lieu of past and present discrimination. Wilmore and Cone note the rejection of mainstream Christianity and the exploration of alternative faith experiences by an increasing number of blacks. Wilmore and Cone also highlight the implementation of black theology into the thoughts and ideals of the black faith experience in America. This book was referenced in the theological section of the Foundations chapter.

Local Census Bureau Statistics for City of Roxboro by U.S. Census Bureau. Information from the U.S. Census Bureau of 2000 was transferred into this website regarding Roxboro, North Carolina. The demographical information includes historical, geographical, criminal, cultural, educational, economical, familial, and gender specific statistical data. The website also includes updated demographical information from other reference sources. This work was referenced in the Abstract and Ministry Focus chapter of this project.

Speaking the Truth in Love: Prophetic Preaching to a Broken World by Phillip J. Wogaman. Wogaman informs readers to consider the great importance and significance of prophetic preaching. He defines prophetic preaching as bringing the light of the gospel

to bear upon all aspects of human existence. Wogaman argues that the prophetic preacher is often at an intersection of faith and culture and therefore, able to focus the life of the church more clearly while speaking to the wider world. He further notes that while the prophetic preacher cannot know the mind of God, prophetic preaching does not allow people to be content with conventional wisdom and superficial existence.

Wogaman goes into great detail to discuss the biblical and theological grounding of prophetic preaching, the pastoral and liturgical setting, moral decision making, appropriate issues for discussion from the pulpit, and how to learn from and respond to criticism. He also provides readers with select examples of prophetic preaching sermons by Wogaman and contends that prophetic preaching is essential to the church. This work was referenced in the historical section of the Foundations chapter.

Comparative Study Bible: Revised Edition by the Zondervan Corporation. The Zondervan Corporation's work is a comparative study Bible comprised of the King James, Amplified, New American Standard, and New International versions of the Bible. The Zondervan Corporation's work provides the opportunity to compare differing versions of the Bible for the sake of study and interpretation. The Comparative Study Bible was consulted throughout this project and referenced during all biblical quotations and references.

CHAPTER THREE
THEORETICAL FOUNDATIONS
HISTORICAL FOUNDATION

We begin this chapter with the presupposition that prophetic preaching goes to the heart of the gospel and without it; there can be no transformation or the renewing of the mind in Christ Jesus.

The church in the 21st century is plagued with a number of systemic and problematic issues and concerns that can only be uprooted and solved through the power of the prophetic Word of God. Through years of experience, the author has witnessed the power of prophetic preaching mend broken relationships, restore peace in the community, overcome the ills of addictions of various kinds and drive men and women of all backgrounds to thirst after the Word of God.

However, the church of today is unlike the church of old. The church of today seems to be guilty of being co-opted by the ills of society and have remained silent in the midst of a world that seems to have lost its way and have reverted back to wandering in the wilderness, not knowing its place in community.

Within the hallowed halls of many sacred places of worship today are issues of power, financial mismanagement, and control and conduct unbecoming children of God. Pastors and people are constantly at odds, the mystery of God has been reduced to

something that anybody can do and what was once the place that people gathered to rid themselves of the systemic and problematic woes and the crisis of society have found common ground in holy territory.

Today the church is faced with crisis of its own as people are divided on issues that range from appropriate relationships to styles of worship. When it comes to styles of worship, in many ways, the time has actually come when people are looking for men and women of God to lead them primarily by satisfying the longing of its members. Members are no longer interested in knowing if there is a word from the Lord, rather they are more interested in what choir is singing, how long will worship last and will the pastor make me feel good even if it means soft selling the gospel.

Pastors are no longer being faithful the call on their lives but are more interested in number of members, size of facilities, and the amenities of the facility. Pastors are asking members to commit to larger facilities and extravagant trappings while at the same time, spending less time on sermon preparation and biblical studies. Many pastors are looking to the internet and other sermon publication places to purchase or plagiarize sermons for Sunday morning than ever before. Few pastors are finding the time necessary to tarry with God and wait on God to deliver what is to be articulated in the preaching moment so that God's people can be delivered from the systemic ills of the world. These and others are reasons why there is urgency for the resurgence of prophetic preaching in the church today.

In this section we will be looking at the history and evolution of prophetic preaching as a vehicle for the transformation of congregational crisis. We will see how prophetic preaching has informed and empowered the people of God down through the

years and how that same power is available today. We will also examine the historical foundations of prophetic preaching and those who were deemed by God to be prophets.

Within this section, the writer will largely focus on the biblical history of prophetic preaching. However, some consideration will be given to the enduring role of prophetic preaching and its impact on contemporary worship. We will also look at some contemporary authors and their contribution to keeping prophetic preaching alive and relevant for today's churchgoers. Historical references will be identified to establish that the use of prophetic preaching affects attitudinal change toward transformational church leadership.

According to Willem A. VanGemenen's in his book, *Interpreting the Prophetic Word*, in spite of the absence of any definitive consensus on the real meaning of the word *prophet* there are two classical texts that emphasize the use of prophetic preaching to affect attitudinal change toward transformational church leadership.¹ The first is Exodus 7:1-2: "Then the Lord said to Moses, 'See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.'² You are to say everything I command you, and your brother Aaron is to tell Pharaoh." What could be clearer?³

A prophet is one who receives a word from God, just as Moses acted in the place of God in passing on the divine revelations he received from the Lord to his brother

¹Willem A. VanGemenen, *Interpreting the Prophetic Word* (Grand Rapids, MI: Baker Books Publishing, 1996), 151.

²Ex 7:1-2. "Unless otherwise noted, all Scripture references are taken from the King James Version."

³VanGemenen, 152.

Aaron, now functioning as a prophet. Moreover, a prophet is authorized to communicate this divine message to another.⁴ Thus Aaron was to function as Moses' mouthpiece.

The second classical text is Numbers 12:6-8: "When a prophet of the Lord is among you, I reveal myself to him in visions; I speak to him in dreams."⁵ This is not true of my servant Moses; he is faithful in all my house." VanGemeran states that with God I speak face to face, clearly and not in riddles; he sees the form of the Lord."⁶ In the case of Moses, all other prophets, God would speak in direct conversation - *face to face*. Other prophets would receive no less a revelation from God, but in their case the means God would use to communicate his word would be the less direct, somewhat enigmatic forms of dreams and visions.

The call of God is important in understanding the role of prophetic preaching to bring people out of crisis. VanGemeran implies that it is impossible to demonstrate from the text of Scripture that each person called to be a prophet received a specific call from God; however, that fact may be explained by the brevity of our records and by the fact that it was not the purpose of Scripture to record such details.⁷ It is enough for us to know that in many cases there was such a definite call from God, as the testimonies of Elisha, Isaiah, Amos, Hosea, Jeremiah, and Ezekiel demonstrates.⁸ One of the benefits of using

⁴Ibid.

⁵Num.12:6-8.

⁶VanGemeran, 152-153.

⁷Ibid., 153.

⁸Ibid.

prophetic preaching as means of transformational church leadership is that it allows a pastor or leader to be seen in a divine light having received a call from God.

The call of God is important in that it aids in the influence of others to come out of crisis. The point is that laity becomes more trusting in leadership that they understand and view to be appointed by God. What must be translated is that God is not only at work in the preaching moments, but by way of *divine deposit* also present during the leading moments. Prophetic preaching can be used to affect attitudes toward transformational church leadership because the gap between preaching and leading is bridged.

Mays and Achtemeier state that it is true, nevertheless, that there were many who *prophesied* who were not called to be prophets, but were called to be judges, leaders, or priests.⁹ Thus, Gideon delivered Israel from the hand of the Midianites, acting on rather detailed instructions from the Lord as to how he was to affect such deliverance, much as a true prophet would receive revelation from God. David is specifically said to be a prophet in Acts 2:30, yet his primary call in life was to be king over Israel.¹⁰ Few prophets could rank or rate as high in esteem as Moses, but his call was primarily not to the office of prophet but to being a leader of God's people in the exodus.¹¹ Therefore, we conclude that many more individuals *prophesied* than those who were specifically called to the office of prophet. The process of prophetic preaching was most important in

⁹James L. Mays and Paul J. Achtemeier, *Interpreting Biblical Prophecy* (Eugene, OR: Wipf and Stock Publishers, 2000), 18-19.

¹⁰Acts 2:30.

¹¹Mays, and Achtemeier, 19.

bringing people out of crisis. It can be implied that the idea of judges and leaders prophesying speaks to the effectiveness of this form of communication as a powerful leadership tool.

The example of Gideon reveals that God desired to reveal to both leadership and laity how one could lead courageously and successfully. One quality of prophetic preaching is its ability to embolden others. The idea of transformational church leadership falls upon deaf ears and unwilling hearts without the boldness and courage to envision such change. Individuals must not just be motivated; they must be made bold to not only come out of crises, but to embrace a new reality.

The use of prophetic preaching to bring individuals out of began in Pre-patriarchal history. Freeman reveals that it is true that Acts 3:24 speaks of "all the prophets from Samuel on" making Samuel appear to be the first to prophesy.¹² Samuel was not the first person to prophesy, however, for "Enoch, the seventh from Adam, prophesied."¹³ Enoch was well before Abraham's day, much less Samuel's. The Psalmist in Psalm 105:14-15, in referring to the patriarchs Abraham, Isaac, and Jacob, urged, "Do my prophets no harm."¹⁴ Many others could be included in this list of those who exercised this gift prior to the days of Samuel, including Moses, Aaron, Miriam, Eldad, Medad, the seventy elders, Balaam, Deborah, and Minoah and his wife. Although different leaders were involved, each word was spoken within a situation of crisis.

¹²Freeman, 69.

¹³Jude 14.

¹⁴Ps. 105:14-15.

According to Freeman, the official institution of the office of prophet took place in Moses' day.¹⁵ After God had warned Israel about attempting to get supernatural information from bogus pagan sources, he announced that he would "raise up for them a prophet like Moses from among their own brothers."¹⁶ God would "put His words in the prophet's mouth and the prophet will tell the people everything God commanded him."¹⁷

Prophetic preaching has afforded leadership the potential of telling God's people about God's plan. An example of this can be found within Jeremiah's argument, is there a word from the Lord?¹⁸ It has shown a pattern of trust that laity must view prophetic preaching as the actual words of God for the actual people of God. Leadership must maintain trust by speaking only that which God has commanded leadership to actually speak. If by definition, prophetic preaching seeks to address, answer, and activate individuals to proactively and positively come out of crisis, then the aspect of *answering* is essential. Individuals do not just want to know that they need to come out of a crisis; they need to know why they are coming out of crisis. Prophetic preaching seeks to provide such answers.

The personality who utilized prophetic preaching was important to bringing people out of crisis. According to VanGemenen, in Deuteronomy 18:15-22 and Deuteronomy 13:1-5, God listed five certifying signs by which a true prophet of God

¹⁵Freeman, 82-83.

¹⁶Ibid.

¹⁷Ibid.

¹⁸Jer. 37: 17.

could be recognized:¹⁹ (1) a prophet must be an Israelite, "from among his own brothers,"²⁰ (Balaam is the exception that proves this rule); (2) he must speak in the name of the Lord ("If anyone does not listen to my words that the prophet speaks in my name;"²¹ (3) he must be able to predict the near as well as the distant future ("If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken;" (4) he must be able to predict signs and wonders); and (5) his words must conform to the previous revelation that God has given.

Gottwald states regarding the work of prophets that prophets, whose writings are loosely dated to the reigns of kings, provide some insights into the state of politics.²² Gottwald further states that the prophets were at least in part dependent upon religious developments and their religious interpretations of these events.²³

Von Rad explains that prophetic preaching is in essence based upon intense insight into the future.²⁴ Von Rad argues that the prophets read the signs of the times in light of what God was planning for Israel in the future. Von Rad states that it was the concern of

¹⁹Deut. 18: 15-22.

²⁰VanGemeren, 153-154.

²¹Deut. 13:1-5.

²²Norman K. Gottwald, *Politics of Ancient Israel* (Louisville, KY: Westminster John Knox, 2001), 45.

²³Ibid.

²⁴Gerhard Von Rad, *Message of the Prophets* (New York, NY: Harper and Row Publishers, 1972), 86.

the prophet to deliver a specific message for Yahweh to particular men and women, who without themselves being aware of it, stood in a special situation before God.²⁵

The hope of prophetic preaching is to inform individuals who are otherwise insensitive and unaware of the reality of the special situation that God has placed each one of them in. The reality of coming out of crisis can be motivated by such reckless hope. Individuals must too understand that regardless of where it is, what it is, and how it is, individuals still find themselves in a special situation with God that is based upon their relationship with God.

The call of several Old Testament prophets suggests the importance of one's call to bring individuals out of crisis. Elisha is one of the earliest individuals in Scripture to receive a specific call from God to be a prophet. Even though the call was mediated through Elijah, it was nonetheless divine in origin. In 1 Kings 19:15-16, God directed the disheartened Elijah to "go back the way you came ... and anoint Elisha the son of Shaphat from Abel Meholah to succeed you as prophet."²⁶ While the text does not indicate whether the oil of anointing was poured over the head of Elisha, it does note that Elijah found Elisha plowing in the field, whereupon Elijah "threw his cloak the prophetic mantle around Elisha" and as a result Elisha immediately left his oxen and ran after Elijah. VanGemeran states that as Elisha later requested, a double portion of the Spirit that rested on Elijah fell on him.²⁷ The miracle of the parting of the waters of the

²⁵Ibid.

²⁶1 Kgs 19:15-16.

²⁷VanGemeran, 154.

Jordan River, with the use of the mantle that had dropped from the ascending Elijah, was God's further attestation to both the validity and reality of that call of God.²⁸

Isaiah's call influences the outcome of prophetic preaching. According to Kaiser, Isaiah describes how he felt when he saw the Lord on a throne in his temple.²⁹ It was such an overwhelming experience that he was filled with the impropriety of his being in the presence of a holy God, much less being called to serve such a high and exalted Lord. However, the seraphim took a live coal from the altar and touched Isaiah's lips, thereby purging his sins and iniquities.³⁰ This was followed by a voice that inquired, "Whom shall I send? And who will go for us?" Isaiah's answer was immediate: "Here am I, send me!" Even though this call does not come until we are six chapters into the book, it is not to be concluded, as some interpreters have complained, that this was not Isaiah's original call, for part of the call of God was in the desperate spiritual vacuum that had grown up in Israel. Isaiah 1-5 sets the backdrop against which the call of God to Isaiah was issued. Isaiah's call in chapter 6 involved the four significant elements: a theophany, the purification of the prophet's lips and heart, the commission to *go* and the content of the message he was to proclaim.

Prophetic preaching's purpose is to allow laity to see God in people, ministries, programs, and in futuristic vision. Prophetic preaching is effective in that it is not only a communication of truth, but also effective communication that engages the totality of all

²⁸Ibid.

²⁹Walter C. Kaiser, *Back toward the Future: Hints for Interpreting Biblical Prophecy* (Eugene, OR: Wipf and Stock Publishers, 2000), 113.

³⁰ Isa. 8:6-7.

an individual's senses. Specifically, prophetic preaching should give insight and foresight to people making transformation possible. Transformational church leadership can often sense and see where it is going, but must meet the challenge of painting the picture for the congregation to see where it is going. People that are resistant to change are sometimes resistant because though direction is clear for leadership, it remains unclear for laity.

The call of Amos reveals the role of prophetic preaching as absolutely necessary for chosen individuals. Kaiser argues that Amos had not been unemployed, with no other option but to become a prophet.³¹ On the contrary, he was a most successful shepherd in Tekoa and a grower of sycamore-fig fruit; it was the Lord who *took* him from tending the flock and the orchards and commanded him, "Go, prophesy to my people Israel". According to Kaiser, Amos protested that he was neither a prophet nor the son of a prophet; therefore, no one was to think that he merely fell into this occupation, or that he sought it as a career goal.³² He did not seek such a goal. It was the compelling call of God that forced him to leave what he was doing—and apparently doing with no small degree of success—and directed him to prophesy in the name of the Lord to a culture that had become sensate and sin-sick.

According to Barton, even though the prophets professed strong feelings of inadequacy and unworthiness, they nevertheless could not resist the strong divine

³¹Kaiser, 140.

³²Ibid., 140-141.

compulsion they were under.³³ Their *accreditation* came from God ("all Israel ... recognized that Samuel was attested as a prophet of the Lord").³⁴

The names of several Old Testament prophets suggest the divine compulsion to bring people out of crisis. Mays and Achtemeier state that the prophets are also given figurative names.³⁵ Haggai is uniquely called the *Lord's messenger*, while Ezekiel is called a *Shepherd* (chap. 34) and a *Watchman* (chap. 33). The oldest term, however, is the participial form of the verb *to see*. Apparently this was the older name for a prophet, for 1 Samuel 9:9 notes in an aside, "(Formerly in Israel, if a man went to inquire of God, he would say, 'Come, and let us go to the seer,' because the prophet of today used to be called a seer.)"³⁶ The term is used in six out of a total of thirteen times in the Old Testament to refer to Samuel, with the only occurrence in the prophetic books proper coming in Isaiah 30:10—"They say to the seers, See no more visions!"³⁷ In 2 Kings 17:13 seer is used in parallelism with prophet, thus also showing the equation of the two terms. The use of prophetic preaching to bring individuals out of crisis was predicated on their sight and sensitivity to God's work. VanGemeran explains that a participial form of the verb *to have a vision* or *to see a vision* is *hozeh*.³⁸ This word can also be translated

³³James Barton, *New Perspectives of the Old Testament* (Chicago, IL: Word Books Publishers, 1970), 32.

³⁴*Ibid.*

³⁵Mays and Achtemeier, 231.

³⁶*Ibid.*

³⁷Isa. 30:10.

³⁸VanGemeran, 155.

seer or *visionary*. It appears sixteen times in the Old Testament. The priest Amaziah called Amos a *hozeh*, *seer*.³⁹ The name is also applied to David's seer, Gad, and to Hanani and his son Jehu. Only in 1 Chronicles 29:29 are the three terms, *roeh*, *nabi*, and *hoeh* used together while referring to Samuel, Nathan, and Gad respectively.⁴⁰ A *roeh*, then, was one who was given divine insight into the past, present and future so that he could see everything from lost items to the great events of the last days. A *nabi* was one who was called of God to announce the divine message, while a *hozeh* was given messages mainly in visions.

Wogaman defines prophetic preaching as bringing the light of the gospel to bear upon all aspects of human existence.⁴¹ Wogaman further states that prophetic preaching challenges settled ways of thinking and living with a deeper truth.⁴² It is the writer's presupposition that settled ways of thinking that fail to remain relevant result in a crisis. It is a true reality that if we do the same things, we get the same results. The writer defines prophetic preaching as a divine means of proclamation that seeks to address, answer, and activate individuals to proactively and positively come out of crisis. Prophetic preaching can be used to affect attitudinal change toward transformational church leadership.

³⁹Ibid.

⁴⁰1 Chr 29:29.

⁴¹J. Philip Wogaman, *Speaking the Truth in Love: Prophetic Preaching to a Broken World* (Louisville, KY: Westminster John Knox Press, 1998), 7.

⁴²Ibid.

In 2005, the New England Conference of the United Methodist Church defines transformational pastoral leadership as a leader who speaks with conviction and passion about the divine meaning and purpose of the church's work in making disciples and transforming the world.⁴³ The New England Conference of the United Methodist Church further defined the role as a leader who works with others to help the congregation discern its role in accomplishing God's vision.⁴⁴ The conference also stated that he or she is a leader that helps the congregation see innovative and creative possibilities in addressing needs and opportunities.⁴⁵

The writer defines transformational church leadership as progressive leadership that by spiritual influence moves people from a state of crisis to a state of connection with God. It is this connection with God that accounts for both individual and corporate liberation from a crisis.

Barton explains that a prophet was an individual who received a call from God to be God's spokesperson, often connected with some crisis that was about to occur, and then announced God's message of judgment and/or deliverance to Israel and the nations.⁴⁶ It really speaks to prophetic preaching's ability to bring about transformational church leadership. The importance of this office can be seen in the fact that the word *prophet* occurs over 300 times in the Old Testament and almost 125 times in the New

⁴³New England Conference of the United Methodist Church, *A Definition of Transformational Pastoral Leadership* (March 2005), <http://www.neumc.org/> [accessed March 10, 2009].

⁴⁴Ibid.

⁴⁵Ibid.

⁴⁶James Barton, *New Perspectives of the Old Testament* (Chicago, IL: Word Books Publishers, 1970), 131.

Testament. The term *prophetess* appears six times in the Old Testament and two times in the New Testament.

According to Barton's definition, the concept of prophetic preaching speaks to the authority of the pastor-preacher as God's spokesperson.⁴⁷ The prophetic preacher can preach and lead knowing that he or she is doing both through the gracious privilege of speaking for God. It can be concluded that prophetic preaching places one in a position of God-given authority that is well suited for leadership communication.

By characteristic, prophetic preaching is good news. If preaching itself is the *Good News*, it thus has the intrinsic ability to inspire listeners. The question is, inspire for what? Preaching during times and situations of crisis affords the people the inspiration and motivation to come out and move beyond their pending crisis.

According to Freeman, it is of more than just passing interest to learn how the prophets received their messages from God and how they delivered them to their intended recipients.⁴⁸ Freeman states that the prophets were neither especially precocious savants who could render wise counsel at will nor were they mere automatons through whom God spoke as they remained in a zombie-like trance. They were mere mortals with differing abilities and with the human capacity to make mistakes.⁴⁹

Thus, when the prophet Nathan was asked for his own human opinion as to whether David should build the temple for God, he enthusiastically urged the King to do so. Nathan spoke as a mere mortal; God had to instruct him to return and give a divine

⁴⁷Ibid.

⁴⁸Freeman, 156.

⁴⁹Ibid.

answer to the question prefaced with the prophetic formula of divine authority: "This is what the Lord says."

The premise of this project is that prophetic preaching by leadership that genuinely communicates what the Lord says and also affirms God's authority and approval for that leadership will result in transformation. The formula is that the pastor-leader communicates divine answers from God and receives divine grace of God. It is not enough for transformational church leadership to provide answers, but we must also remind God's people of God's grace. God's grace is present when we are fearful. God's grace is present when we fail. God's grace is present when we doubt. We must remind God's people that the process of transformation will not be perfect because none of us are. However, while both process and people are imperfect, God's grace is sufficient to bring us out of crisis.

Prophetic preaching was at times prophetic ministry that sought to liberate individuals from crisis. Barton states that another way that God communicated with his prophets was through the extensive use of visions, dreams, and elaborates imagery.⁵⁰ God's word was sometimes clothed in symbolic imagery that left a firm imprint on the mind of the prophet and his listeners. Some of the images were explained in the very same context. For example, the head of gold on Daniel's image was the nation Babylon with its king Nebuchadnezzar while the stone that grew to fill the whole earth was the kingdom of God. In other instances, the imagery was drawn from revelation that had already been given to God's people. Thus, the Book of Revelation makes extensive use of

⁵⁰Barton, 135.

such Old Testament symbols as the tree of life, the key of David, and the four horsemen. Some symbols, however, are deliberately left unexplained; hence the partial enigmatic quality of prophecy.

According to Barton, the visions God gave did not come at any special time.⁵¹ Some came while the prophet was awake; others came while the prophet was awakened from his sleep or was sleeping. In some cases the prophet was transported in a vision to places far distant from the locale where he was. Yet the prophet always retained the ability to distinguish between his own dreams and those that were given by God.

It can be concluded that a key of prophetic preaching as a means to transformational church leadership is based on the pastor-leader's ability to differentiate between their dreams and God's dreams.⁵² The determining link between prophetic preaching and transformational church leadership is that each is grounded in the truth of Scripture. If trusting God and God's leadership represents a key attitudinal shift toward transformational church leadership, then preaching and leading according to the truth of Scripture makes trust, and therefore, deliverance from crisis more likely. Leadership can gauge its direction and vision according to Scripture, but people too can measure the same according to the truth of Scripture.

Symbolism was also utilized in the use of prophetic preaching to deliver people from crisis. Barton argues that a final way that God revealed his message to his prophet

⁵¹Ibid.

⁵²Ibid., 135-136.

was through the use of symbolic actions.⁵³ Scripture is replete with examples of such activity, which can best be described as outdoor theater, pantomimes, or parables in action. The prophet Micah went about naked as a sign that Samaria would go into captivity.⁵⁴ Jeremiah wore a yoke in a downtown area to warn Judah that they would shortly be going into exile to Babylon.

Ezekiel was the strangest of them all.⁵⁵ He set up a sandbox siege of Jerusalem to portray the city's pending plight, and then lay on his left side for 390 days and on his right side 40 days with meager siege rations to warn the people what was ahead of them for not repenting of their sin. In all these ways, God wanted his prophets to receive his message and the people to remember what he had said. In delivering these messages, often the prophet would deliver a brief word of rebuke or encouragement, or present a specific order that was to be carried out.

Mays and Achtemeier argue that prophetic preaching was used to liberate people from an array of crises. Mays and Achtemeier explain that at other times, the prophets were available to answer direct questions, such as the time when the kings of Israel, Judah, and Edom came to Elisha as a delegation to ask how they could extricate themselves out of the military mess that they had managed to get themselves into.⁵⁶ Such answers were often followed by longer rejoinders that called for some type of believing or confessing response; more often than not, however, the response was one of unbelief.

⁵³Ibid., 136.

⁵⁴Ibid.

⁵⁵Ibid.

⁵⁶Mays and Achtemeier, 286.

One outstanding case of unbelief was the instance of the ungodly aide to the king who refused to believe God's miraculous provision of grain in the midst of a frightening siege. According to Mays and Achtemeier, he lived only long enough to see the prophecy fulfilled as he died in the stampede for the miraculously provided food.⁵⁷

Kaiser explains that biblical prophecy is more than *fore-telling*: two-thirds of its scriptural form involves *forth-telling*, that is, setting the truth, justice, mercy, and righteousness of God against the backdrop of every form of denial of the same.⁵⁸ Thus, to speak prophetically was to speak boldly against every form of moral, ethical, political, economic, and religious disenfranchisement observed in a culture that was intent on building its own pyramid of values God's established system of truth and ethics. This speaking against was intended to provide people with the choice to come out of crisis.

It is this writer's presupposition that prophetic preaching that is forth-telling, is defined as "setting the truth, justice, mercy, and righteousness of God against the denial of the same." Prophetic preaching speaks to varying crises of leadership by depicting an accurate role of God's governing in the life of His people.

One of the central arguments of this project is that prophetic preaching is forth-telling. The writer defines forth-telling as confronting or responding with truth to crisis. The concept of forth-telling is one that resonates not only in the Old Testament, but also in the New Testament. Prophetic preaching not only addresses, but seeks to communicate the accurate role of God's governing in the present and future of God's people.

⁵⁷Ibid.

⁵⁸Kaiser, 39-40.

Blenkinsopp states that prophecy was in crisis during the exiles.⁵⁹ According to Blenkinsopp, prophecy did not come to an end with the loss of independence and exile, but was forced by the pressure of social and political change into different directions.⁶⁰ For those who, after exile, still had the faith and courage to pick up the pieces and build a future it must have appeared that the older forms of prophecy, in spite of their religious and ethical achievements, were no longer adequate to the need of a new and quite different situation with exile.⁶¹

According to Kaiser, prediction was by no means absent from the prophetic message.⁶² The prophets were conscious of contributing to the ongoing plan of God's ancient, but constantly renewed promise. They announced God's coming kingdom and the awful day of the Lord when God's wrath would be poured out on all ungodliness. In the meantime, before that eschatological moment, there would be a number of divine inter-breakings on the historical scene in which the fall of cities such as Samaria, Damascus, Nineveh, Jerusalem, and Babylon would serve as harbingers or as a foreshadowing of God's final intrusion into the historical scene at the end of history.⁶³ Thus each judgment on the nations or empires of past and present history were earnest and down payments on God's final day of coming onto the historic scene to end it in one severe judgment and

⁵⁹Joseph Blenkinsopp, *A History of Prophecy in Israel* (Louisville, KY: Westminster John Knox Press, 1996), 160.

⁶⁰Ibid.

⁶¹Ibid.

⁶²Kaiser, 40.

⁶³Ibid., 142-143.

blast of victory. The prophets exhibited the fact that all their messages were organically related to each other; they were progressively building on one another. The prophets being focused distinctly on God were preeminently God-centered in their organization.

The impact of prophetic preaching on the concept of transformational church leadership is the formation of a God-centered people. Prophetic preaching and the prevalence of Scripture in leadership forces both leadership and laity to base their direction and decision-making upon the truth of God. The hope is that such truth resonates throughout the people of God. People that are God-centered have a unifying focus that is spiritual. These people are again *spirit-conditioned*. They are a people that are not so easily entangled in the web of insignificance and pettiness that often impedes and implodes the process of change.

History plays a vital role in determining whether one is liberated from a crisis. According to Grudem, history, then, is the final interpreter of prophecy, as Jesus said, "I have told you now before it happens, so that when it does happen you will believe".⁶⁴ Moreover, in addition to leaving the details of fulfillment to be disclosed when the historical process uncovers them, it is to be noted as well that it is not the interpreter who is to receive the plaudits of humans, but Jesus, prophecy points to Him. Jesus taught, "I am telling you now before it happen, so that when it does happen you will believe that I am He."⁶⁵

⁶⁴Grudem, 268.

⁶⁵Ibid.

Gentry argue that prophecies may be placed in several categories, based on their fulfillment: unconditional prophecies, conditional prophecies, and sequentially fulfilled prophecies.⁶⁶ The first category is the simplest and most straightforward. In this category are the divine promises relating to God's covenant with his people Israel and our salvation. Examples are the covenants made with Abraham and David and the new covenant.⁶⁷ However, God's covenant with the seasons and his promise of a new heaven and a new earth are also unconditional prophecies. They are unconditional because they rely upon God's faithfulness for their implementation and not on our obedience or response.

According to Gentry, the best way to demonstrate this one-sided obligation is to point to Genesis 15:12-19, where God told Abraham to cut animals in half and form an aisle down the middle so that the person obligating himself could walk down the aisle outlined by the pieces.⁶⁸ In this case, however, only the Lord, here depicted as a smoking fire pot with a blazing torch, moved between the pieces; Abraham did not go between the cut animals.⁶⁹ Therefore, God would perform what he promised regardless of what Abraham did or did not do. The ultimate responsibility to deliver individuals from crisis belongs to God.

⁶⁶Kenneth L. Gentry, *The Charismatic Gift of Prophecy* (Eugene, OR: Wipf and Stock Publishers, 2000), 111.

⁶⁷Ibid.

⁶⁸Ibid., 111-112.

⁶⁹Gen. 15:12-29.

Gentry states that most of the prophecies in the Bible fall into the conditional category in that they pose alternative prospects, depending on whether Israel, the individual, or the nation to whom they were addressed, obeyed and responded to the conditions set forth in them.⁷⁰ Two controlling passages that governed much of Old Testament predictions were Leviticus 26 and Deuteronomy 28. There God promised blessing if Israel obeyed, but punishment if they disobeyed.⁷¹

One's belief was important in determining liberation from a crisis. According to Gentry, alternative outcomes were predicted for individuals, depending on whether they responded in belief or not.⁷² For example, Jeremiah laid before King Zedekiah two possible scenarios, and he did the same for the people of Judah. The clearest statement of this principle of conditional fulfillment can be found in Jeremiah 18:7-10. Here it is announced as a principle that relates to any nation or political entity. It reads: "If at any time I announce that a nation or a kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned.

And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it."

According to Gentry, the condition of obedience to the word of God resulted in deliverance from crisis. Gentry explain that it is this principle that explains why the

⁷⁰Gentry, 112.

⁷¹Deut. 28.

⁷²Gentry, 112.

prophet Jonah was so reluctant to announce God's imminent judgment on Nineveh.⁷³ He feared that the message of the threatened judgment might be heeded by the Ninevites, resulting in their repentance, in which case the threatened judgment would be rescinded by God to the great dismay of the aggrieved prophet.⁷⁴ It must be carefully noted, however, that not all conditional prophecies have an expressed condition attached to them, just as was the case in the prophecy of Jonah. The conditions are known from the context or from the progress of revelation.⁷⁵ The fact that the prophecies were not given with the obligation only resting on God is another sign that such prophecies fell in the conditional category rather than the unconditional one.

The use of prophetic preaching to bring people out of crisis finds itself in the latter Old Testament and even into the New Testament. According to VanGemenen, the prophecy of Ezekiel in 26:7-14 warned that many nations would come up against Tyre.⁷⁶ However, the focus of the prophecy was on Nebuchadnezzar's destruction of the mainland city of Tyre, on the coast of the Mediterranean Sea. Suddenly, in the midst of the prediction, there is a sudden switch from the third-person masculine pronoun *he* and *his* to the third-person masculine plural *they*.⁷⁷ Some have contended that since Nebuchadnezzar was frustrated because he was unable to capture the people of Tyre, who merely moved from the mainland city of Tyre to an island one-half mile off-shore, that

⁷³Gentry, 112.

⁷⁴Ibid.

⁷⁵Ibid.

⁷⁶VanGemenen, 156.

⁷⁷Ez 26:7-14.

this was an indication that the prophecy was unfulfilled. It is not an example of an unfulfilled prophecy, for it was fulfilled sequentially.

After the Babylonian nation worked its destruction of the mainland city in the 580 B.C., Alexander the Great came along in the 330 B.C. and finished the rest of the prophecy by throwing the *stones, timber, and rubble* of the city that Nebuchadnezzar had destroyed *into the sea* in order to build a causeway from the mainland out into the Mediterranean Sea to the island city and capture the city.⁷⁸ The prophecy was fulfilled, but it was fulfilled sequentially.

Some scholars argue that prophetic preaching's ability to liberate individuals from crisis ceased with the summation of the Old Testament. Freeman argues that Old Testament prophecy came to an end with Malachi, approximately four hundred years before the time of Christ.⁷⁹ No formal declaration was made that prophecy had ceased; it was only as time went on that the people began to realize that divine revelation had been absent for a period more protracted than ever before. Three times in the book of 1 Maccabees, written during the events of the revolt against the Syrian Antiochus Epiphanes in days following 168 B.C., the fact that there was no prophet in Israel was noted with sadness.

Grudem makes the case that both Jesus and John the Baptist of the New Testament used prophetic preaching to deliver people from crisis. However, Grudem implies that suddenly, Jesus Christ, the greatest of all the prophets and the one anticipated

⁷⁸VanGemeren, 156.

⁷⁹Freeman, 299-300.

in Deuteronomy 18:15-19, appeared on the scene.⁸⁰ The title *prophet* is applied to him about a dozen times in the Gospels. His forerunner, John the Baptist, was considered by Jesus to be the last of the prophets who prepared the way for the coming of the Messiah. In fact, John the Baptist formed the natural dividing point between the Old Testament prophets and those who were to come in the New Testament, as Matthew quoted Jesus as saying of John, "For all the Prophets and the Law prophesied until John."⁸¹

Grudem asks, what was the nature of prophecy in the New Testament?⁸² Were the New Testament prophets as absolutely authoritative as their predecessors? Many interpreters divide the New Testament prophetic phenomena into two classes: (1) the authoritative prophecies demonstrated by the apostles and their associates who functioned much as the Old Testament prophets did; and (2) a type of prophetic activity that made no claims to being the very word of God, but which was for the *strengthening, encouragement and comfort* of believers.⁸³ This aspect of prophesy in the New Testament has drawn so much current interest, especially if the argument also holds that this gift of prophecy is still operative in the New Testament church.

Gentry asks that question of what about this other type of Christian prophecy where believers, who prophesy, do not regard themselves as the bearers of the very words of God?⁸⁴ Did not the apostle Paul teach in 1 Corinthians 13:8-9 that "where there are

⁸⁰Grudem, 5.

⁸¹Ibid.

⁸²Ibid., 9.

⁸³Ibid., 9-10.

⁸⁴Gentry, 119.

prophecies, they will cease... for we know in part and we prophesy in part, but when perfection comes, the imperfect disappears."⁸⁵ When would that cessation of prophecy take place? Was it after the early church had matured? Or was it after the completion of the canon of Scripture? Gentry argue that neither of these suggested termination points answers the completion of the perfection process.⁸⁶ Perfection cannot be expected before Christ's second coming. Thus, the believer's present, fragmentary knowledge, based as it is on the modes of knowledge now available to us, will come to an end.

How long, then, will prophecy last?⁸⁷ Grudem states that the premise of this point now shifts to Ephesians 2:20—the church is "built on the foundation of the apostles and prophets."⁸⁸ If the apostle Paul refers here to two different functions or gifts—the apostles and the prophets of the New Testament era—then the gift of prophecy was so foundational in building the Christian church that it does not continue to our day; its foundational work has been completed. Grudem argues that as others contend, the expression *apostles and prophets* refers to one and the same group in a type of figure of speech called a hendiadys, where two distinct words connected by a conjunction are used to express one complex notion (*apostles-who-are-also-prophets*), then the gift may still be operative today.⁸⁹ However, no Greek examples of two *plural* nouns in this type of

⁸⁵1 Cor. 13:8-9.

⁸⁶Gentry, 119.

⁸⁷Grudem, 192.

⁸⁸Eph. 2:20.

⁸⁹Grudem, 192.

construction have yet been attested even though the construction is known in other combinations of words.

The presupposition of the writer is consistent with the notion that while the role of apostles was foundational, they also addressed various crises within the early church. My position is that *apostles* often utilized preaching during times and situations of crisis. Preaching during times of crises was not only foundational in building the Christian church, but it is still foundational in transforming the Christian church.⁹⁰ Peter preached following the crises over what actually transpired in the upper room. Paul preached when he was confined for casting out an evil spirit from a soothsaying woman. Peter preached during another crisis that arose between Jewish and Gentile believers. John's book of Revelation addresses several churches in Asia Minor that have some level of crisis. The writer believes that it was the objective of these apostles to bring their recipients out of crisis.

According to Grudem, two answers are given, therefore, to the question of the termination of New Testament prophecy by modern interpreters.⁹¹ All agree that classical Old Testament prophecy and apostolic prophecy that delivered to us God's authoritative Scriptures have ceased. Others feel, however, that a secondary type of Christian prophecy continues today in the tradition of the New Testament prophet Agabus and the prophets of 1 Corinthians 12-14.⁹² This second group is subordinate to the teaching of the apostles

⁹⁰Ibid., 192-193.

⁹¹Ibid., 193.

⁹²1 Cor. 12-14.

and subject to the criticism and judgment of the body as two or three individuals prophesy in the regular meetings of the church.

It is again the writer's presupposition that while prophetic preaching does not rise in principle to the authoritative level of Scripture, Scripture is the foundational basis for all authentic prophetic preaching. It can be concluded that only authentic prophetic preaching will result in authentic transformational church leadership. However, prophetic preaching is not just authentic, but it is authoritative in the sense that it is based upon Scripture. In a congregation of post-modern listeners, while *thus saith the Lord* does not have the impact that it once did, it is still a way of communicating that tells the congregation that this is not such human leadership at work. Of course, any such reference must accurately and effectively communicate Scripture.

Heschel argues against the notion that prophecy ended with the ancient prophets somewhere early in the Second Temple era.⁹³ Heschel explains that belief in the possibility of continued prophetic inspiration, and its actual occurrence appears through much of the medieval period, and even into modern times. Heschel reiterates that prophetic inspiration was possible even in post-Talmudic times, and indeed, had taken place at various times and in various schools throughout history.⁹⁴

According to Terry Thomas, the greatest vehicle for mobilization is motivation.⁹⁵ Thomas states that motivation is a form of stimulation in which a process or an act of moving is invoked. Motivation provides an incentive that gives people both a reason and

⁹³Heschel, Abraham. *The Prophets* (Peabody, MA: Hendrickson Publishers, 2007), 47.

⁹⁴Ibid.

⁹⁵Terry Thomas, *Mobilizing Your Local Context for Social Change* (Durham, NC: 2001), 31- 32.

an impulse to move. His argument is that words are the most effective vehicle for motivation because inherent in words is a clarification for rationalization. Thomas further contends that preaching the Gospel is the clarification for the rationalization of what people must hear to make them see the need for a transformation or a change.⁹⁶

It is the writer's presupposition that prophetic preaching supplies individuals with the necessary information to persuade individuals to see and to comprehend the need for change. Prophetic preaching clarifies how an individual reasons and even wrestles with the need for change. Prophetic preaching is therefore, an effective tool that affects attitudinal change within individuals who by its usage discover a necessary rationale for change. Therefore, prophetic preaching helps individuals who find themselves in a crises to answer the question of why. Why do I need to come out of the crisis that I am presently in?

By answering the *why* question, the prophetic preacher provides a congregation with the rationalization to change. One of the primary goals of this project is to use prophetic preaching to communicate a rationale for transformational church leadership. The terms *rationale* and *attitudinal* can be used interchangeably. Prophetic preaching can be used as an effective leadership tool by providing the rationale for attitudinal change toward transformational church leadership. There can be no attitudinal change without a persuasive and necessary rationale for transformational church leadership.

Brueggemann suggests that much lies in wait for those who by use of prophetic preaching have been liberated from crisis. Brueggemann explains that the task of

⁹⁶Ibid., 32.

prophetic ministry is to evoke an alternative community that knows it is about different things in different ways.⁹⁷ That alternative community has a variety of relationships within the dominant community. Brueggemann further states that the practice of prophetic ministry is not some special thing done two days a week.⁹⁸

Prophetic preaching brings about transformational church leadership because it results in transformation among laity. This transformation results in a lifestyle rather than a motion and as a relationship rather than a religion. The practice of such a ministry is one of transformed people transforming people.

Brueggemann states that prophetic ministry seeks to penetrate the numbness in order to face the body of death in which we are caught.⁹⁹ He further explains that prophetic ministry seeks to penetrate the despair so that new futures can be believed in and embraced by us. There is a yearning for energy in a world grown weary. Brueggemann believes that the only thing that energizes is a word, a gesture, an act that believes in our future and affirms it to us disinterestedly. The use of prophetic preaching or as Brueggemann would perhaps note, the use of word or gesture, energizes those in despair and crisis.¹⁰⁰ Within prophetic preaching lies the energy that influences individuals to believe in their future.

⁹⁷Walter Brueggemann, *Prophetic Imagination, Second Edition* (Minneapolis, MN: Augsburg Press, 2001), 117.

⁹⁸Ibid.

⁹⁹Ibid.

¹⁰⁰Ibid.

One of the most famed post biblical examples of prophets would be that of Dr. Martin Luther King Jr. Dr. King's prophetic message and methods were eventful in bringing an entire people out of crisis. Herb Boyd notes that the Montgomery Bus Boycott grew largely as many citizens were moved to action by King's organizational and oratory skills.¹⁰¹ Boyd shares that a white resident, upset by the boycott, cornered King one day and berated him for leading a disturbance of the peaceful coexistence between blacks and whites in Montgomery.¹⁰²

King responded by saying, "You never had peace in Montgomery. You have had a sort of negative peace in which the Negro too often accepted his state of subordination. But this is not true peace. True peace is not merely the absence of tension; it is the presence of justice. The tension we see in Montgomery today is necessary tension that comes when the oppressed rise up and starts to move toward permanent, positive peace."¹⁰³

Boyd further recalls the words of Dr. King following civil rights efforts in Albany. "The people of Albany had straightened their backs, and as Ghandi had said, no one else can ride on the back of all unless it is bent. The atmosphere of despair and defeat was replaced by the surging sense of strength of people who had dared to defy tyrants, and had discovered that tyrants could be defeated."¹⁰⁴

¹⁰¹Herb Boyd, *We Shall Overcome* (Naperville, IL: Sourcebooks Inc., 2004), 73.

¹⁰²Ibid.

¹⁰³Ibid., 73-74.

¹⁰⁴Ibid., 74.

Another firebrand post biblical example of a prophet that helped to lead people out of crisis was that of Reverend Fred Shuttlesworth. McWhorter writes that Shuttlesworth's appalling courage had earned him the nickname *the Wild Man from Birmingham*.¹⁰⁵ McWhorter further states that Shuttlesworth had been bombed, whipped with chains, and subjected to a Chinese-water-torture dribble of legal harassments.¹⁰⁶ McWhorter notes that Shuttlesworth's response had been: "We mean to kill segregation or be killed by it."¹⁰⁷

McWhorter provides another account of Rev. Shuttlesworth following the bombing of Bethel Baptist Church. McWhorter states that the voice of Shuttlesworth rose from the bombed wreckage of the church saying, "I'm not coming out naked."¹⁰⁸ McWhorter recounts that someone threw a raincoat to Shuttlesworth, who emerged to address the crowd in a prophetic moment.¹⁰⁹ According to McWhorter, one of the cops stated that the individuals who bombed the church were vicious and that they had gone too far.¹¹⁰ Shuttlesworth responded: "Well, Officer, you're not me. Go back and tell your Klan brothers that if the Lord saved me from this, I'm here for the duration. The fight is

¹⁰⁵Diane McWhorter, *Carry Me Home Birmingham, Alabama: The Climatic Battle of the Civil Rights Revolution* (New York, NY: Simon and Schuster Inc., 2001), 21-22.

¹⁰⁶*Ibid.*, 22.

¹⁰⁷*Ibid.*

¹⁰⁸*Ibid.*, 115.

¹⁰⁹*Ibid.*

¹¹⁰*Ibid.*

just beginning.” Shuttlesworth then surveyed his well-wishers and told them to lay down their arms. “This is not gonna turn us around.”¹¹¹

Frederick Douglass can be envisioned as a post biblical example of a transformational leader though he was not an actual preacher. Even though Douglass was not a licensed or ordained preacher, Douglass used lectures and speeches to address the crisis of slavery and ultimately as a catalyst to transform an unjust system. Bailey states that during the years that Douglass had been lecturing on the evils of slavery, the North and South had been arguing in Congress and elsewhere about many problems.¹¹² Bailey reveals that when war finally came, Douglass was saddened when the War between the North and South began.¹¹³ Bailey states that Douglass never believed in violence, but the Union was, he felt, fighting against slavery. Douglass helped to raise an all-Negro Union regiment, the Fifty-Fourth Massachusetts Regiment.¹¹⁴

Another example of a post biblical example of a transformational leader who utilized prophetic preaching to bring individuals out of crisis was Reverend Ralph Abernathy. Allen states that first night of the Montgomery Bus Boycott, Montgomery people heard Reverend Ralph Abernathy pronounce the boycott a success, and praise the tremendous efforts of what was “not a one-man show, but the show of 45,000 black Montgomerians, and black Americans all over America and freedom-loving people

¹¹¹Ibid.

¹¹²Helen M Bailey, *40 American Biographies* (New York, NY: Harcourt, Brace and World, Inc., 1964), 101.

¹¹³Ibid.

¹¹⁴Ibid.

everywhere.”¹¹⁵ Allen states that when asked whether to end the one-day boycott, thousands shouted a unanimous *no!* Instead the gathering voted to continue the boycott indefinitely and adopted a four-part resolution.¹¹⁶

Dietrich Bonhoeffer provides yet another example of a post biblical example of a transformational leader who used prophetic preaching to bring individuals out of crisis. Eberhard Bethge records the words of Dietrich Bonhoeffer in a sermon to the Kaiser-Wilhelm Memorial Church in Berlin: “We must not be surprised if once again times return for our Church when the blood of martyrs will be required.”¹¹⁷ Even if we have the courage and faith to spill it, this blood will not be as innocent or as clear as that of the first martyrs. Much of our own guilt will lie in our blood;¹¹⁸ the guilt of the useless servant who is thrown into the darkness.”¹¹⁹

The aforementioned individuals are post biblical examples of transformational leaders who utilized some form of prophetic preaching to bring people out of crisis. For the sake of this project, transformational church leadership brings laity into intimate relationship with Christ. Prophetic preaching can bring individuals out of crisis and affect positive attitudinal change toward transformational church leadership.

¹¹⁵Zita Allen, *Black Women Leaders of the Civil Rights Movement* (Danbury, CT: Grolier Publishing, 1996), 64.

¹¹⁶*Ibid.*

¹¹⁷Eberhard Bethge, *Bonhoeffer: Exile and Martyr* (New York, NY: Seabury Press, 1975), 155.

¹¹⁸*Ibid.*

¹¹⁹*Ibid.*

Biblical Foundation

The Biblical Foundations section of this paper will provide a detailed exegesis of the Old Testament biblical text of First Samuel 7:3-14.¹²⁰ This section will also provide a detailed exegesis of the New Testament biblical text of Acts 2: 42-47.¹²¹ This paper will examine the historical, cultural, social, grammatical, and theological aspects of these texts, while seeking to explore and define the biblical considerations of the doctoral project. This paper will be composed of extensive research from scholarly resources. This section is important because it provides a biblical undergirding of the doctoral project entitled “the Use of Prophetic Preaching to Affect Attitudinal Change toward Transformational Church Leadership.”

Old Testament

The historical implications of First Samuel are important in understanding the use of prophetic preaching to bring about moral and religious liberation. Meeks explains that the book of First Samuel provides a transition between the period of the judges and the monarchy of Israel.¹²² Meeks further describes Samuel as one of the greatest prophets in the history of Israel.¹²³ Samuel is also established biblically as a prophet in I Samuel 3:19, which states: “And Samuel answered Saul, and said, I am the seer: go up before me

¹²⁰1 Sam. 7:3-14.

¹²¹Acts 2:42-47.

¹²²Wayne A Meeks, *HarperCollins Study Bible: New Revised Standard Version* (New York, NY: HarperCollins Publishers, 1993), 416.

¹²³Ibid.

unto the high place; for ye shall eat with me today, and tomorrow I will let thee go, and will tell thee all that is in thine heart.”¹²⁴ McGarvey states that First Samuel actually begins with the last of the Judges and closes with the death of the first king.¹²⁵

The book itself contains an account of the change in the form of government. First Samuel shows how the political and religious degeneration, which had been going on in the latter part of the rule of the Judges, sank to its lowest point in the moral corruption of the priesthood, when the people came to abhor the sacrifices of Jehovah on account of the wickedness of the priests who offered them. Truly what made Israel distinctive as a community of faith was their trust in Yahweh. It was a trust that originated with Abraham, left for Egypt with Joseph, lasted through the Exodus, and found its way into the pre and post-conquest of Israel. For Israel, Yahweh was their God and they were His people. There is no historical record of another nation having established and maintained such a trusting relationship.

The literary foundation of First Samuel is a group of early narrative sources upon which later editors and compilers drew. Many of the stories in First Samuel have been influenced editorially by a point of view that regards the institution of kingship with suspicion while looking to the prophet as the one who can provide a check on royal abuses of power and serve as an avenue through which divine will can be expressed. Malick reveals that there are many theories about the authorship of First Samuel

¹²⁴1 Sam. 9:19.

¹²⁵J.W. Mc Garvey, *A Guide to Bible Study* (Cleveland, OH: The Reading Committee, 1897), 14.

including the Deuteronomic history held by many scholars.¹²⁶ It must be admitted that with the current evidence one cannot affirm without reservation who wrote the book.¹²⁷ The Talmud names Samuel as the author, but this is hardly probable since he dies in chapter 25. It is possible that the book was compiled from the writings of the Prophets Samuel, Gad, and Nathan.

Martin Noth is especially careful to argue that the earlier theory of several Deuteronomic redactions of the books from Joshua to Kings did not explain the facts, but instead proposed that they formed a unified *Deuteronomic History*, believed to be the product of a single author working in the late 7th century.¹²⁸

Malick argues that for a variety of reasons, not all of them clear, the Hebrew text of First Samuel have come down to us in defective form.¹²⁹ For this reason, translators must rely heavily on the Septuagint and other ancient versions of the text. The contribution of three fragmentary Samuel manuscripts from Qumran is also important when considering translation.

The textual clues seem to place the writing of the book sometime during the divided monarchy and yet before the fall of the northern kingdom.¹³⁰ Throughout the book, Israel and Judah are distinguished. However, there does not appear to be any indication in the book that the northern kingdom had fallen. Therefore, it seems best to

¹²⁶David E. Malick, *An Introduction to the Book of First Samuel* (2006), 2.

¹²⁷Ibid.

¹²⁸Martin Noth, *History of Israel: 2nd ed.* (New York, NY: Harper and Row Publishers, 1960), 211.

¹²⁹Malick, 6.

¹³⁰Ibid.

place the writing of First Samuel sometime after the divided monarchy, but before the fall of Samaria.

Whiston argues that the book also shows that political degeneration reached its lowest point with the degradation of religion; and that then the Ark of the Covenant, which was the symbol of God's presence with Israel, was captured and taken away by their own enemies, the Philistines.¹³¹ This introduced an irregularity in the worship on the part of those who continued to serve God, and it led to a demand on the part of the people for a king to rule over them. This demand was treated as a sin of the people, because it was their own sins, and not an inherent defect in the form of government which God had given them, that brought about failure.¹³²

McGarvey implies that nevertheless, God had foreseen this result, and had provided beforehand for it, and consequently he gave them a king in the person of Saul of Kish.¹³³

The Prophet Samuel provides a symbolic example of the role of prophets in bringing about change. Samuel was forced to bring about change during the time of God's disapproval of Saul as Israel's king. McGarvey further states that the Prophet Samuel had brought about a great religious reformation among the people, and if Saul had proved to be a faithful servant of God, the affairs of the whole nation would in every

¹³¹William Whiston, *Works of Josephus: New Updated Version* (Peabody, MA: Hendrickson Publishers, 1987), 153.

¹³²Ibid.

¹³³McGarvey, 14.

way have been greatly improved.¹³⁴ Though Saul was a skilled warrior, and fought many victorious battles, he turned away from God in many things, and his career ended in death on the battlefield.

One of the greatest moments of crisis in Saul's life came when he disobeyed God by refusing to completely wipe out the Philistines, the chief rival of Israel. Saul's reign closed, as did the rule of the Judges, in a defeat which left the people once more in subjection to the Philistines, once more illustrating the rule that righteousness exalted a nation, while proving sin is a disgrace to any people. This is the lesson most strikingly taught by this portion of Israel's history.

Meeks reveals that the book also shows how God prepared another man in the person of David to take the place of Saul, and to reign more worthily than he did.¹³⁵ It also strikingly exhibits the career of Samuel as the greatest prophet who had thus far appeared in Israel since the days of Moses. For Samuel was not only an eminently good man, but he was also a successful ruler, and even a king-maker, seeing that under God he selected and anointed as kings both Saul and David. Until Saul's death, which was mourned by the nation, both men and all of the people looked to him for counsel in every great crisis.¹³⁶ From this time forward, the special officers raised up from time to time to represent God were prophets, as under the preceding period they had been Judges.

¹³⁴Ibid.

¹³⁵Meeks, 416.

¹³⁶Ibid.

Samuel served as a transitional leader between the time of the judges and the time of the prophets.

McGarvey states that the section of First Samuel to include chapter 7, is dominated by a view of the prophet as the divinely appointed leader capable of functioning as priest, seer, war leader, and judge.¹³⁷ However, Meeks argues that this particular section of First Samuel also contains as a strong background theme the condemnation of the priestly house of Eli and the rejection of the priesthood at Shiloh.¹³⁸

Whiston reveals that the Israelite assembly did not escape the notice of the Philistines.¹³⁹ When the Philistines had learned that large numbers of the Israelites had gathered, they hoped to launch an attack on Israel unexpectedly. The idea of a sudden attack by the Philistines frightened Israel and threw them into a state of terror and disarray. The Israelites sought out the Prophet Samuel and informed him that because of their former defeat and present fears that they should be still. McGarvey implies that Israel likened the ideas of sacrificing and praying to God as an opportunity for their enemies, the Philistines, to ransack them.¹⁴⁰

Whiston reveals that the Prophet Samuel encouraged Israel to be of good cheer because God would assist them.¹⁴¹ Samuel sacrificed a suckling lamb for the multitude of Israel and prayed to God that his hand would protect them and cause them to not suffer

¹³⁷McGarvey, 14.

¹³⁸Meeks, 417.

¹³⁹Whiston, 153.

¹⁴⁰McGarvey, 14.

¹⁴¹Whiston, 153.

the same misfortune of the past. God heard the prayers of Israel and granted them both victory and power over the Philistines.

The text of 1 Samuel 7: 3-14 reveals a process of prophetic preaching to include the following: Repentance, ridding of strange gods, preparing one's heart, service unto the Lord alone, prayer, sacrifice and offering, fasting, and the establishment of a memorial or altar.

Verse 3 is critically important to the understanding of using prophetic preaching to bring individuals out of immoral chains.¹⁴² Verse 3 deals with the processes of repentance, ridding of strange gods, preparing of one's heart, and service unto the Lord alone. Brown, Driver and Briggs imply that the name of Samuel means *El*.¹⁴³ In verse 3, the word *return* means to turn back or to repeat. It also means to come back in regards to spiritual relations. The word "hearts" means inner man, mind, will, soul, understanding, heart (of moral character). The word *away* is defined as to depart, to be removed, or to reject. *Serve* here means to work or to cause to serve as subjects. *Deliver* means to snatch away, to rescue, or to save.

Verses 3 and 4 are vital to understanding the role of deliverance that results from prophetic preaching.¹⁴⁴ In verses 3-4, Keck reveals that Samuel challenges the whole house of Israel to give up idolatrous practices as a condition for deliverance from the

¹⁴²1 Sam. 7:3.

¹⁴³Brown, Driver, Briggs, *Gesenius Lexicon: Theological Word Book of the Old Testament* (2007), <http://www.biblestudytools/Lexicons/OldTestamentHebrew/> [accessed June 7, 2008].

¹⁴⁴1 Sam. 7: 3-4.

Philistines.¹⁴⁵ The concern for the purity of worship and the theme of return to the Lord are widely recognized as Deuteronomistic in both language and theme.¹⁴⁶ Keck argues that the text calls for Israel to put away foreign gods and identifies those gods with the Baal's and Astarte's of Canaanite worship. Verses 3–4 also call for Israel to direct their hearts to the Lord and to serve the Lord. These verses imply that the disaster of the ark being captured was due to Israel's idolatry and not due to the corruption of the house of Eli. However, the crisis with the Philistines did not end with the return of the ark. Israel now needs to repent of their apostasy if they are to be delivered out of the hands of the Philistines.

In verses 3–4, we have an introduction of the reality that Israel has sinned, and that sin is now interpreted as idolatry. Israel has suffered oppression and distress at the hands of the Philistines and as a result, has appealed to the Lord. Israel responds to Samuel's appeal and puts away foreign gods. The stage is now set for deliverance, for Samuel portrayed as judge, and the ensuing period of peace.

Verse 5 is significant to understanding to process of prophetic preaching beyond God's Word.¹⁴⁷ Verse 5 deals with the process of prayer and its role in bringing individuals out of crisis. In verse 5, Brown, Driver, and Briggs state that the word *pray* means to intervene, to intercede, or to mediate.¹⁴⁸ In verse 5, Samuel calls an assembly of the people at Mizpah for the purpose of interceding for the people's sins. De Vaux

¹⁴⁵Leander C. Keck, *New Interpreter's Bible: Complete Twelve Volume Commentary CD-ROM*, version 2.0, (Nashville, TN: Abingdon Press, 2002.)

¹⁴⁶*Ibid.*

¹⁴⁷1 Sam. 7:5.

¹⁴⁸Brown, Driver, Briggs, *Gesenius Lexicon*, [accessed June 7, 2008].

defines praying as speaking to God as a means of establishing a personal relationship between man and God as the basic act of religion.¹⁴⁹

Verse 6 is also critically important to our understanding of fasting as a part of the process to bring individuals out of crisis. In verse 6, *fasted* means to abstain from food.¹⁵⁰ Brown, Driver, and Briggs state that the word *judges* is to act as lawgiver or judge or governor (of God or man).¹⁵¹ In verse 6, Keck argues that the people's fasting and confession seem unnecessary in light of their putting away of foreign gods in verse 4.¹⁵² The water pouring ritual in verse 6 is unknown elsewhere, but is clearly a part of a ritual of penitence here. Mizpah is an important cultic center in the tribal territory of Benjamin, north of Jerusalem.¹⁵³ It plays an important role in First Samuel as part of Samuel's judicial circuit and the site where Saul was selected as king by lot. The notice that Samuel judged the people there is unexpected since no judicial activity is involved.

De Vaux states that Mizpah was clearly a sanctuary.¹⁵⁴ De Vaux notes that Samuel judges Israel at Mizpah, as he did in the sanctuaries of Bethel and Gilgal. In addition, Saul was chosen king when the sacred lots were drawn *before Yahweh* at Mizpah. After that, Mizpah is not mentioned as a religious centre until the time of the

¹⁴⁹Roland De Vaux, *Ancient Israel: Its Life and Institutions* (London, UK: McGraw-Hill Book Company, Inc., 1961), 457.

¹⁵⁰Brown, Driver, Briggs, *Gesenius Lexicon*, [accessed June 7, 2008].

¹⁵¹1 Sam. 7:6.

¹⁵²Keck, *New Interpreter's Bible CD-ROM*, 2002.

¹⁵³*Ibid.*

¹⁵⁴De Vaux, 304.

Maccabees. During that time, the Jews gathered, fasted, prayed, and consulted the Law for in former times there was a place of prayer for Israel at Mizpah.¹⁵⁵ Israel understood their prospects of coming out of crisis were predicated upon gathering, praying, and prophetic preaching.

Verses 7 and 8 are informative in that each indicates a crisis in which prophetic preaching is the transformative response.¹⁵⁶ In verse 7, Keck reveals the Philistines of Israel's assembly, and the lord of the Philistines brings a force up against Israel and would later attack them.¹⁵⁷ Perhaps the Philistines considered the assembly a prelude to rebellion or simply an opportune moment to gain advantage. The motives of the Philistines are not clear here in verse 7. In verse 8, the Israelites turn in fear to Samuel and insist that the prophet who interceded for their sins also act as intercessor to seek God's salvation from the Philistines. In verse 8, Israel has asked that Samuel cry out and pray so that God might save them.

In verse 9, the concept of offering sacrifices to God plays a significant role in prophetic preaching. De Vaux explains that sacrifice was the central act of the cult, and the very action of sacrifice was itself a prayer.¹⁵⁸ In verse 9, Brown, Driver, and Briggs state that a lexical analysis of the word *means* to be exalted.¹⁵⁹ In verse 9, Keck implies

¹⁵⁵Ibid., 305.

¹⁵⁶1 Sam. 7:7-8.

¹⁵⁷Keck, *New Interpreter's Bible CD-ROM*, 2002.

¹⁵⁸De Vaux, 457NNN.

¹⁵⁹Brown, Driver, Briggs, *Gesenius Lexicon*, [accessed June 7, 2008].

that Samuel offers a lamb as a whole burnt offering, cries out and God answers.¹⁶⁰ The cry of human distress mobilizes God's response and salvation. The people do not cry directly to God, but Samuel cries out on their behalf. In verse 9, this action emphasizes Samuel's role as prophetic mediator.¹⁶¹ Prayer now stands as the middle term between the outcry on behalf of Israel of the people's need and the advent of God's salvation. The burnt offering, a sacrifice devoted entirely to God, represents utter reliance upon God's deliverance.

Verse 10 reveals a positive symptom of prophetic preaching, which is trust.¹⁶² In verse 10, Keck argues that the events make it clear that all that was necessary was trust in God.¹⁶³ The victory belongs entirely to the Lord, and the enemy is routed before Israel. In verse 11, Israel engages in the pursuit of the Philistines after the outcome is decided. This victory reverses the rout of the Israelites by the Philistines.¹⁶⁴ De Vaux notes that it was God who fought for Israel and not Israel who fought for God.¹⁶⁵ De Vaux further explains that Israel is not fighting to spread its religion, but rather for its very existence.

Prophetic preaching, which results in fundamental change is worthy of historical remembrance and observation. The process by which prophetic preaching brings people out of crisis here is the establishment of a memorial or alter. In verse 12, Brown, Driver,

¹⁶⁰Leander C. Keck, *New Interpreter's Bible CD-ROM*, 2002.

¹⁶¹1 Sam. 7:9.

¹⁶²1 Sam. 7:10.

¹⁶³Keck, *New Interpreter's Bible CD-ROM*, 2002.

¹⁶⁴1 Sam. 7:11.

¹⁶⁵De Vaux, 262.

and Briggs imply that *Ebenezer* has a meaning of stone of help.¹⁶⁶ Keck reveals that Samuel erects a stone and names it Ebenezer to commemorate the Lord's help against the Philistines.¹⁶⁷ What matters here is that by God's power and through the mediation of God's prophet, the defeat of Israel at Ebenezer has been reversed by the victory of Ebenezer. In verse 12, God has not been defeated, as the capture of the ark might have implied.¹⁶⁸ When Israel was in need, God helped, and the help sufficed. Israel's change was evidenced by their building an altar unto the Lord and their prolonged peace.

One of the fruits of prophetic preaching is a lasting change of positivity. In verse 13, Keck argues that now that God has brought deliverance, the land enjoys a time of peace for the lifetime of the judge.¹⁶⁹ The importance of these verses is not historical but theological. In verse 13, the "hand of the Lord" has proved victorious against the Philistines.¹⁷⁰ De Vaux states that Yahweh was fighting for the life of His people, and the people associated themselves with this action by an act of faith and by conforming to a definite ritual.¹⁷¹

In verse 14, Israel, under the leadership of Samuel, has nothing to fear from the *hand of the Philistines*.¹⁷² In verse 14, the claim here is that Israel can trust this

¹⁶⁶ Brown, Driver, Briggs, *Gesenius Lexicon*, [accessed June 7, 2008].

¹⁶⁷Keck, *New Interpreter's Bible CD-ROM*, 2002.

¹⁶⁸1 Sam. 7:12.

¹⁶⁹Leander C. Keck, *New Interpreter's Bible CD-ROM*, 2002.

¹⁷⁰1 Sam. 7:13.

¹⁷¹De Vaux, 262-263.

¹⁷²1 Sam. 7:14.

demonstrated power of the Lord and the leadership of Samuel. There is no need for the king whom the people will request in chapter 8. That the idealized picture of verses 13-14 does not become historical reality may be understood as the product of the people's failure to trust in the Lord's power and the Lord's prophet by insisting on a king.

It is the writer's reflection from this project that immoral leadership leads to immoral laity. The consequence of each is a disregard and disdain for the religious establishment and even individual and collective impiety toward God. Transformational church leadership often works in spite of the premise of immoral and degenerative leadership and laity. The writer defines transformational church leadership as progressive leadership that by spiritual influence moves people from a state of crisis to a state of connection with God. It is this connection with God that accounts for both individual and corporate liberation from a crisis.

As the writer further reflects, God's chosen response to crisis is prophetic in nature. The idea of the prophetic can be aligned with the notion of becoming God's representation to bring people out of crisis. For example, the prophets Ezekiel, Jeremiah, and Isaiah all prophesied to bring the people of God out of the crisis of the Babylonian exile. This prophetic concept provides the perfect answer to the crisis of immoral leadership and laity, God's representation. Prophetic preaching as a means to transformational leadership allows all to envision God's representation in the local church. The writer defines prophetic preaching as a divine response to crisis that will address, answer, and activate people to proactively and positively come out of crisis. Prophetic preaching provides divine representation, and therefore, the trust necessary to

bring people out of crisis. Prophetic preaching provides the stimulus necessary for people to rationally consider forging a connection with God.

It is the writer's reflection that prophetic preaching's role in transformational church leadership is to encourage one's context to cheerfully and positively embrace the future. The challenge and charge of prophetic preaching is as God's representation to assure laity of God's assistance in the future. Such assurances can be obtained when a congregation initiates and maintains a ministry of corporate prayer. Similar to the case of Israel, corporate prayer often helps to adjust attitudes during times of crisis.

New Testament

Acts 2: 42-47 is significant because it offers a prudent example of how transformational church leadership and laity can be evidenced when prophetic preaching is prescribed in times of crisis. Meeks reveals that the book entitled the Acts of the Apostles indicates a shift in the content from Luke's Gospel, which is about Jesus, to Acts, which concerns the life and work of the church.¹⁷³ Only Acts contains stories about the early church. Acts is often referred to as a book of history because it does contain stories about the church. However, according to most scholars, Acts is best regarded under the general category of theological narrative.

Meeks states that early church tradition attributes the writing of the Third Gospel and Acts to Luke, a physician and associate of Paul.¹⁷⁴ The uniform literary style and shared perspectives of the two volumes do make the common authorship of both Luke

¹⁷³Meeks, 2056.

¹⁷⁴Ibid., 2056-2057.

and Acts certain. However, neither volume identifies an author, no physician nor disciple named Luke appears in Acts, and such medical language as is employed reflects widespread convention rather than technical training. Whiston argues that from indications within the two volumes, it appears that Luke is a gentile Christian who has received a good education and has made careful study of Jewish scriptures.¹⁷⁵

Meeks implies that some readers have thought that Acts is written for an individual because Luke addresses both volumes to Theophilus.¹⁷⁶ It has also been suggested that Acts was perhaps written for a recent convert asking for instruction or for a Roman official whose tolerance the church seeks. Dedicating books was common practice, however, even books intended for a wide audience. Theophilus means *lover of God*, suggesting that Luke may be writing for all such persons.

Luke probably wrote both volumes in about 80-90 C.E., although no precision is possible on this question. Meeks reveals that Acts must have been written after the appointment of Festus as procurator, in about 59 C.E., and probably after the destruction of the Jerusalem temple in 70 C.E.¹⁷⁷ Little in Acts helps to identify its place of composition, although various locations have been suggested, including Achaia, Macedonia, Antioch, Ephesus, Caesarea, and Rome.

¹⁷⁵Whiston, 301.

¹⁷⁶Meeks, 2057.

¹⁷⁷Ibid.

Martin and Davids argue that scholars provide numerous proposals as to the purpose of Acts.¹⁷⁸ Acts is a defense of the Christian church to Rome. Acts is also a defense of Rome to the Christian church. Acts is an apology for Paul against Judaizers who have sided with non-Christian Jews against Paul's notion that Christianity is the true successor to Judaism. Acts is a work of edification designed to provide an eschatological corrective for a church in crisis. Acts is written to reassure believers struggling with the reliability of the kerygma, either with regard to its truth and relevance or with respect to its firm foundation in the story of God's people.¹⁷⁹ Martin and Davids state that Acts was intended to assist the Christian movements in its attempts to legitimate itself over and against Judaism. Acts is written to encourage among Christians a fundamental allegiance to Jesus that called for a basic social and political stance within the empire. The crisis within Acts is one of an early church under religious persecution that is forced to disband and spread the salvation of Jesus Christ throughout the Roman Empire.

The precise context of Acts 2 is one of the early churches in the upper room.¹⁸⁰ The early church is bound and shut up in the room.¹⁸¹ As the Holy Spirit descends upon those assembled in the upper room and these individuals speak in other and unknown tongues, people are baffled and amazed. These bystanders have been locked into a

¹⁷⁸Ralph P. Martin and Peter H. Davids, *Dictionary of the Later New Testament and Its Developments* (Downers Grove, IL: Intervarsity Press, 1997), 17.

¹⁷⁹*Ibid.*, 18.

¹⁸⁰*Ibid.*

¹⁸¹Acts 2.

mindset that is void of such demonstration of divine power. Prophetic preaching is a vehicle tailored to bring individuals out of such a mindset.

According to Martin and Davids, one of the hallmarks of Acts is the consistency with which faithful witnesses attract opposition and with which opposition leads to the spread of the gospel.¹⁸² The opposition encountered by these faithful witnesses portends the opposition that faithful witnesses outside the narrative, including those among Luke's audience, may have also encountered in the course of the mission. Acts teaches that opposition in the course of the church's mission should not necessarily be interpreted as a sign of misapprehension of divine purpose. Faithfulness calls for a fundamental allegiance to Jesus as Lord, which calls for a basic social and political stance with the empire and this may well generate opposition.

Education is the premise for prophetic preaching that leads to transformation. Baker states that education in Bible times indicates that Jesus' teaching was integral to the apostolic mission as Jesus charged His disciples to take the gospel of the kingdom of God to the nations.¹⁸³ Early on this teaching consisted of systematic instruction in the apostles' doctrine and the public reading and teaching of Scripture in corporate worship.

Hospitality is an important aspect of prophetic preaching that brings people out of the chains of crisis. Baker reveals that hospitality among early church worshippers indicates that God's meal with the elders of Israel, Jesus' meals with tax collectors and

¹⁸²Martin and Davids, 22.

¹⁸³Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker House Company, 1997), 128.

sinners Jesus' post resurrection meals, Peter's meal with the Gentiles, and the common meal of the early Christians communicated a powerful message of intimacy and unity.¹⁸⁴

Prophetic preaching can be used to affect attitudinal change toward transformational church leadership. The theme of leadership indicates that after the ascension, those Twelve who had been closest to Jesus during this life became His representatives assuming an authoritative position in the company of Christians.¹⁸⁵ New converts came early during their relationship under the apostles' teaching ministry.

The use of prophetic preaching results in attitudinal change toward how we view and serve others. According to Baker, under the theme of *Missions*, apostles were first and foremost missionaries sent out to bear witness to the good news of salvation.¹⁸⁶ Apostles gave their eyewitness testimony to the central saving event that makes gospel proclamation possible, the resurrection. The Twelve have the unique function of providing the revelational and organizational foundation of the church. The Apostles guarantee the church's doctrine and mission.

Baker implies that when examining the theme of the church as it relates to the text, what was promised for Israel has now been fulfilled in the church, in Christ, especially the Spirit and the new covenant.¹⁸⁷ Although the church is a progression beyond Israel, it is important to note that it is not the permanent replacement of Israel.

Prophetic preaching that brings people out of their chains results in worship.

¹⁸⁴Ibid., 218.

¹⁸⁵Ibid., 428.

¹⁸⁶Ibid., 418.

¹⁸⁷Ibid., 189.

According to Baker, worship in the book of Acts indicates that the first church gathered daily for worship in the Jerusalem temple and in the homes of believers, devoting themselves to instruction in the apostles' doctrine, fellowship, prayer, and the Lord's Supper.¹⁸⁸ Sunday was noted because it was the day of Christ's resurrection.

Transformation resulting from prophetic preaching brings about an unselfish sharing by individuals. Baker states that the theme of wealth indicates that in the early church, Jesus' disciples began to put His teachings into practice.¹⁸⁹ While retaining private property and not forcing anyone to participate, the early church developed a system of communal sharing in which believers sold their goods and redistributed the profits from *each according to their ability* to anyone as they had need.¹⁹⁰

Another transformative result of prophetic preaching is a view of the church as family. According to Smith, the theme of family life and relations reveals that the early church would represent a family as a household.¹⁹¹ The Jerusalem church was formed of groups of believers, worshipping in private homes. The record of the early church's development in Acts makes it clear that at least in the beginning, communal meals, characterized by the sharing of food and worship, were commonplace.

The use of prophetic preaching to affect attitudinal change brings about awe among those who view God through such a lens. Smith reveals that the theme of awe describes the reaction of people to the astonishing works of God such as the outpouring

¹⁸⁸Ibid., 745.

¹⁸⁹Ibid., 729.

¹⁹⁰Ibid.

¹⁹¹William Smith, *Smith's Bible Dictionary* (Cleveland, OH: The Reading Committee, 1901), 251.

of the Holy Spirit in the early church.¹⁹² When confronted with God's awesome presence, the inevitable human response is to quiver and cower. In fact, the Bible never records a direct personal encounter with God in which the individual was not visibly shaken by God's awesomeness.

Work is a byproduct of prophetic preaching that brings about transformation. Such change as it relates to work is viewed as turning from inward reflection to outward reflection. Smith reveals that the theme of work indicates that at Pentecost, as the Holy Spirit descends, all linguistic barriers are broken down as the people hear the mighty works of God in their own languages.¹⁹³ The result is the building of the city of God, a new society whose members meet each other's material and spiritual needs.

Prophetic preaching brings people out of crisis in large part because it fosters faith. Baker states that faith provides the basic idea that the act of believing is also a commitment to a community of worship, the meeting of the needs of others, and the sharing of the faith of Jesus with everyone as He has commanded all of us to do.¹⁹⁴ Faith according to the text implies a practical application.

Keck argues that Luke writes stories to instruct his readers about normative matters of the faith rather than merely to set the historical record straight.¹⁹⁵ The text of Acts 2: 42-47, conveys the product of prophetic preaching as follows: Belief, fellowship, communion, reverence, signs and wonders, selflessness, worship, gladness, unity, praise,

¹⁹²Ibid., 69.

¹⁹³Ibid.

¹⁹⁴Elwell, 212.

¹⁹⁵Keck, *New Interpreter's Bible CD-ROM*, 2002.

honor and respect, salvation and liberation, and growth. Once individuals are brought out of crisis, the aforementioned results are produced.

Verse 42 indicates the products of prophetic preaching as belief, fellowship, and communion. Johnson implies that verse 42, indicates that the early church continued steadfastly in those things taught by the apostles.¹⁹⁶ Jamieson reveals that the church gave themselves up to the apostles' teachings, which led them to suddenly admitted, but visible discipleship.¹⁹⁷ The verse further implies the idea of the early church engaging in meditation upon the apostles' doctrine.¹⁹⁸ The verse further indicates that the early church was involved in the contribution to the common fund and its distribution. In verse 42, Johnson states that Luke's reference to the breaking of bread symbolizes the Lord's Supper.¹⁹⁹

Jamieson argues that the significance of the Lord's Supper being mentioned here is that from this time forward it is observed as an ordinance of the church.²⁰⁰ Scholars further contend that the reference is not merely a mentioning of the Lord's Supper, but also to other frugal meals together. According to Johnson, prayer here refers to the prayer of regular worship.²⁰¹ Jamieson implies that the occurrence of prayer here probably refers

¹⁹⁶Barton W. Johnson, "Commentary on Acts 2," *People's New Testament* (Grand Rapids, MI: Baker House Company, 1871), 348.

¹⁹⁷Robert Jamieson, "Commentary on Acts 2," *Critical and Explanatory Commentary of the Whole Bible* (Grand Rapids, MI: Baker House Company, 1871), 287.

¹⁹⁸Acts 2:42.

¹⁹⁹Johnson, 348.

²⁰⁰Jamieson, 287.

²⁰¹Johnson, 348.

to specific seasons of prayer.²⁰² Johnson states that verse 42 provides four features of public church life.²⁰³ Keck argues that the same features are repeated throughout Acts as the hallmarks of an ever-expanding people of God.²⁰⁴

Prophetic preaching must be committed to in order to bring about transformation. Verse 43 reveals the products of prophetic preaching as reverence and signs and wonders. In verse 43, Keck states that the believers in Jerusalem devote themselves to the teaching of the apostles as not only principal successors to Jesus, but also the principal depositories of the Spirit's power.²⁰⁵ The early church was devoted in that they actually practiced the apostles' doctrine in their daily lives. The effect of the apostles' authority within the community is confirmed both by adherence to their instruction, but also by the awe that came upon everyone.²⁰⁶ In verse 43, Johnson implies that the usage of the word *fear* implies a deep awe rested upon the whole community.²⁰⁷

Prophetic preaching produces change that is expressed in the community's ability to share and give. In verse 44, Johnson implies that Luke writes that the early church had all things in common.²⁰⁸ Keck states that fellowship is used only here in Acts, but for Paul it is an important idiom of the community that is initiated into newness of life in

²⁰²Jamieson, 287.

²⁰³Johnson, 348.

²⁰⁴Keck, *New Interpreter's Bible CD-ROM*, 2002.

²⁰⁵*Ibid.*

²⁰⁶Acts 2:43.

²⁰⁷Johnson, 348.

²⁰⁸*Ibid.*

partnership with the Spirit.²⁰⁹ In this case, Keck argues that God's gift of the Spirit to the community suggests a transforming presence that unites the different believers into a common fellowship.²¹⁰

In verse 44, Luke uses a well-known phrase from Greek philosophy indicating friendship: *all things in common*.²¹¹ A fellowship of believers shares more than common beliefs and values. They display regard for one another's spiritual and physical well-being as a community of friends. Johnson states that the belief is that the *purification of souls* issuing from Jesus' passion should form a community of friends. Jamieson implies that many, perhaps most, were sojourners at, not citizens of, Jerusalem.²¹² It was needful that they remain together for the time, and while sojourning here, they threw their common funds together. Some scholars remark that such an existence was the only of its kind. However, Paul speaks constantly of the rich and poor as part of the early church.

The use of prophetic preaching alters the hearts and minds of the early church, which becomes inclined to give selflessly and freely of their possessions. In verse 45, Jamieson reveals that there is a reference to the selling of possessions and goods.²¹³ Luke is speaking here on real estate and personal property.²¹⁴ Such liberality arose from the non-resident or pilgrim character of a large part of converts. It is important to note that

²⁰⁹Keck, *New Interpreter's Bible CD-ROM*, 2002.

²¹⁰*Ibid.*

²¹¹Acts 2:44.

²¹²Johnson, 348.

²¹³Jamieson, 288.

²¹⁴Acts 2:45.

such giving was not part of an obligatory rule. The laws of ownership and property were not disturbed or questioned. According to this biblical pattern, Keck states that the redistribution of proceeds from sold property reflects the social character of God's kingdom, where all share equally in the good gifts of God.²¹⁵ The community of goods of Acts is indicative of those economic practices of the restored Israel of God.

The use of prophetic preaching also persuades the hearts and minds of people such that individuals are committed and excited about the early church. What is produced are the products from prophetic preaching that result in worship, gladness, and unity. Johnson argues that verse 46 states that the early church "continued daily...in the temple."²¹⁶ The early church gathered for the purpose of teaching the multitudes. Jamieson implies that the early church observed the hours of Jewish worship.²¹⁷ Johnson states that Luke's use of the words *breaking bread from house to house* may refer to eating food in fellowship from house to house.²¹⁸

Other scholars argue that Luke speaks of observing the Lord's Supper in private residences. In verse 46, Keck reveals that Luke's point is that worship is a resurrection practice of repentant Israel.²¹⁹ Luke recalls the practice of devout Jewish families who following temple worship would share meals together as symbolic of their social and

²¹⁵Keck, *New Interpreter's Bible CD-ROM*, 2002.

²¹⁶Johnson, 349.

²¹⁷Jamieson, 289.

²¹⁸Johnson, 349.

²¹⁹Keck, *New Interpreter's Bible CD-ROM*, 2002.

spiritual solidarity.²²⁰ The decision the community makes about *bread*—how to sell it, distribute it to those with needs, and share it without rank or rankle—manifests the effect of the Spirit in its common life.²²¹

The results of prophetic preaching that brings about transformation are the products of praise, honor, respect, salvation, liberation, and church growth. According to Jamieson, verse 47 states that the early church was *praising God* for each believed that God had accepted their works and deeds.²²² Keck implies that the community's worship is characterized by the people's praise of God.²²³ The community has no material needs, no intramural conflicts, and no broken hearts for which to petition God for tender mercy. At the beginning of the early church's mission there were only success stories and a community of friends filled with gladness. Indeed, the formation and practices of this community of goods testify to God's commitment to Israel's restoration. Johnson explains in verse 47 that "the Lord added to the church", which marks the first time the church is named as existing.²²⁴

The church had been founded on the day of Pentecost. Luke's use of the words *such as should be saved* applies to those being saved on the conditions that the Gospel imposes, the Lord added to His church.²²⁵ Jamieson states that the early church had favor

²²⁰Ibid.

²²¹Acts 2:46.

²²²Jamieson, 289.

²²³Keck, *New Interpreter's Bible CD-ROM*, 2002.

²²⁴Johnson, 349.

²²⁵Acts 2:47.

or else commended themselves by their lovely demeanor to the admiration of all who observed them.²²⁶ Verse 47 tells us that Jesus, the Ruler and Head of the church kept adding. The phrase *such as should be saved* signifies that all recognized the crucified Jesus of Nazareth as the Messiah and Savior of the world. In this verse, we also behold the first Christians not only in a state of active fellowship, but also internally changed.²²⁷ According to Johnson, the early church had their possessions in common and regarded themselves as one family.²²⁸

In order for us today to not only adhere to prophetic preaching, but to be in awe of prophetic preaching, we must too be depositories of God's Spirit. Prophetic preaching can only affect attitudinal change toward transformational church leadership when we are *spirit-conditioned* to receive such. If we are *spirit-conditioned*, the question for us today is, are we in awe of who God is to our church? Are we in awe of what God has done for our church? Are we in awe of what God can do for our church?

The focus of this project is the use of prophetic preaching to as means to affect attitudinal change toward transformational church leadership. When prophetic preaching deals with the congregational crises of failure and fear and brings about an attitude of commitment among laity, the result is transformation. That commitment is not such an internal commitment, but an external one. It is a commitment to the church ministry, church members, church leaders, and church community. Another objective of prophetic preaching is a deep commitment to people, places, and things larger than one's self.

²²⁶Jamieson, 289.

²²⁷Ibid.

²²⁸Johnson, 349.

Theological Foundation

This section of the Foundation paper will provide details of the Black Liberation School of theology. The paper will mark the history, development, and present state of black liberation theology and its application and practice in Black America and specifically, the African American Church. The paper will include the research and expertise of black liberation theologians. Black liberation theology supports the rationale that prophetic preaching brings people out of crisis as a result of God's alignment with the oppressed.

According to Banks, black liberation theology supports the concept of prophetic preaching affecting attitudinal change toward transformation. Banks states that black liberation theology began to take root during the time of slavery in America.²²⁹ At that time, most blacks accepted the *slave brand* of Christianity on face value. White missionaries persuaded blacks that life on earth was insignificant because obedient servants of God could expect a reward in heaven after death. The white interpretation of Christianity effectively divested the slaves of any concern that they might have had about their freedom in the present.

Much of Cone's work lays the foundation for prophetic preaching as a means to liberate individuals from crisis. Cone states that as more blacks began attending white Christian churches, restrictions in seating, communion services, and property ownership caused many blacks to seek autonomy in their own congregations and ultimately,

²²⁹William L. Banks, *Black Church in the U.S.* (Chicago, IL: Moody Press, 1972), 12.

separate denominations.²³⁰ By the mid-1700's, black slaves had begun meeting in private to worship since authentic worship with whites was impossible. There is historical evidence to conclude that these themes later developed by black liberation theologians were present in these early slave meetings in at least a nascent form.²³¹

McCall notes the impact of an activism form of prophetic preaching to deliver people who found themselves in crisis. According to McCall, it was not long before slave theology would give rise to black activism.²³² There were many important figures who contributed to the cause of black liberation throughout black history. Among them were Nat Turner, Marcus Garvey, Howard Thurman, Martin Luther King Jr., and Albert Cleage. However, black liberation theology was not alone among the earliest forms of liberation theology.

Christian Smith explains that liberation theology, which similarly resembles black liberation theology, surfaced in 1955.²³³ At that time, the Latin American Episcopal Conference pushed the Second Vatican Council (1963-1965) toward a more socially-oriented stance. During the next four years, the Latin American Episcopal Conference began to explore and even support liberation theology. Cardinal Alphonso Lopez Trujillo stated that the gathering of Roman Catholic bishops officially supported a version of liberation theology.

²³⁰James H. Cone, *Black Theology and Black Power* (New York, NY: Seabury Press, 1969), 121.

²³¹*Ibid.*

²³²Emmanuel McCall, *Black Liberation Theology: A Politics of Freedom* (Durham, NC: Duke University Press, 1990), 352.

²³³Christian Smith, *Emergence of Liberation Theology: Radical Religion and the Social Movement Theory* (Chicago, IL: University of Chicago Press, 1991), 2.

Later, several essays were published on liberation theology in the 1970's, and one of the most famous is by the Peruvian Catholic priest, Friar Gustavo Gutierrez.²³⁴ In His 1972 book, *A Theology of Liberation*, Gutierrez theorized a combination of Marxism and the social-Catholic teachings contributing to a socialist current in the Church. In essence, liberation theology explores the relationship between Christian, particularly Roman Catholic, theology and political activism, particularly in areas of social justice, poverty and human rights.²³⁵ It is this same sense of activism that would mark the awakening of black liberation theology.

According to Pleins, the idea of being brought out of crisis is captivating for the oppressed. Pleins argues that in modern contexts of oppression, the ancient story of the God who leads slaves out of the harshness of oppression toward the Promised Land has had the power to capture political imagination.²³⁶ Pleins states that African Americans have long been inspired by this story. On a Latin American liberation reading, the Exodus story has functioned as a resource and guide for the Church's involvement in the task of human liberation. Pleins indicates that the persuasive appeal of the Exodus theme as a ground for liberation is also evidenced by its impact on Christian discourse in the South African context.²³⁷

²³⁴Gustavo Gutierrez, *A Theology of Liberation: History, Politics and Salvation* (New York, NY: Orbis Books, 1988), 2.

²³⁵Ibid.

²³⁶J. David Pleins, *Social Visions of the Hebrew Bible* (Louisville, KY: Westminster John Knox Press, 2001), 12.

²³⁷Ibid.

Lincoln makes the argument that prophetic preaching must be relevant to truly liberate individuals from crisis. Lincoln states that black liberation theology as expressed in the African American community seeks to find a way to make the gospel relevant to black people who must struggle daily under the burden of white oppression.²³⁸ The question often posed to black theologians is not one that is easily answered. “What if anything does the Christian gospel have to say to powerless black men,” to use James Cone’s words, whose existence is “threatened on a daily basis by the insidious tentacles of white power?”²³⁹ If the gospel has nothing to say to people as they confront the daily realities of life, it is a lifeless message. If Christianity is not real to blacks, then they will reject it.

According to Evans, prophetic preaching must also be real to facilitate one’s deliverance from crisis. Evans states that there are many reasons as to why Christianity has not been real to blacks.²⁴⁰ To begin with, white Christianity emphasizes individualism, and divides the world into separate realms of the sacred and secular, public and private. Such a view of the world is alien to African-American spirituality. The Christianity that was communicated to blacks had as its primary focus life in the present world. In addition, Christianity is hopelessly associated with slavery and segregation in the minds of many African-Americans.

²³⁸Lincoln, Eric C. “The Development of Black Religion in America,” *Review and Expositor* 70 (Summer 1973), 12.

²³⁹Ibid.

²⁴⁰Anthony T. Evans, *Biblical Theology and the Black Experience* (Dallas, TX: Black Evangelistic Enterprise, 1977), 19.

Wilmore and Cone argue that an individual has come out of crisis when their ethics are consistently changed. According to Wilmore and Cone, there were also many reasons to believe that many African Americans previously rejected Christianity.²⁴¹ The historical presence of Islam in the African-American community was nurtured by a variety of forces, but one of its principle sources of strength was the sense that within many blacks a tremendous gap existed between what took place in the Church on Sunday, and how church people lived during the rest of the week.²⁴² Many converts to Islam were Christian, but they testified to seeing little coherence between the worship of the church, and the rough and tumble world of the streets the rest of the week.²⁴³

According to Lincoln, James Cone is known as the father of black liberation theology.²⁴⁴ McCall reveals that James Cone was born in Fordyce, Arkansas in 1939 and grew up in the small town of Bearsden.²⁴⁵ It was there that Cone experienced the life-affirming community of the black Church alongside the soul-crushing reality of white racism. Through sermons, songs, and prayers that called on God's concern for their well-being, the Macedonia African Methodist Episcopal (AME) Church taught Cone how to

²⁴¹Gayraud S. Wilmore and James H. Cone, *Black Theology: A Documentary History* (New York, NY: Orbis Press, 1979), 116-117.

²⁴²Ibid.

²⁴³Ibid.

²⁴⁴Lincoln, "Development of Black Religion in America," 12.

²⁴⁵McCall, 352.

deal with the contradictions of life and present a way to create meaning in a society not of his own making.²⁴⁶

Wilmore and Cone explain that it was the voice of Malcolm X that first made Cone question his theology.²⁴⁷ Malcolm X proclaimed that “Christianity was a white man’s religion,” and said that blacks should adopt an understanding of God that grew out of their own history and experience. Still, it was the northern riots and Stokely Carmichael’s call for *Black power* during the Meredith March in Mississippi that led him to a crisis in faith. Cone verifies that he was within inches of leaving the Christian faith until he found it absolutely necessary to reinterpret his faith to respond to such demanding times. The Black Power and Civil Rights movements not only unveiled the crisis of the black community, but empowered that community to view and expand itself beyond a history of racial injustice. The Black Power and Civil Rights movements led to the onset of political, social, and financial liberation movements.

Cone’s work asserts that dialogue must occur prior to individuals being delivered from crisis. Cone wrote his doctoral thesis on Karl Barth.²⁴⁸ Cone’s early books (*Black Theology and Black Power* and *A Black Theology of Liberation*) drew heavily on mainstream Protestant theologians such as Karl Barth and Paul Tillich. Cone’s thought, with Tillich, stresses the idea that theology is not universal, but tied to specific historical contexts. Cone critiques the Western tradition of abstract theologizing by examining its

²⁴⁶Ibid., 352.

²⁴⁷Wilmore and Cone, 116-117.

²⁴⁸Ibid., 117.

social context. As Hilkert points out, in order for the community to come out of a state of crisis, then that community must be involved in transparent dialogue with the text.²⁴⁹

In response to criticism from other black theologians, Cone began to make greater use of resources native to the African American Christian community for his theological work, including slave spirituals, the blues, and the writings of prominent African American thinkers like David Walker, Henry McNeal, and W. E. B. DuBois.²⁵⁰

Wilmore prescribes a theology focused on liberation of people from crisis. Gayraud Wilmore's theology emphasizes black self-affirmation with the understanding that God wills black people to be free, equal, and at peace.²⁵¹ According to Wilmore, black theology should enable blacks to stop victimizing each other, such as through black-on-black crime, or perpetuating the poor self-esteem engendered through several years of living in a racist society.²⁵² Black theology should be the method of analyzing the gospel's concern with breaking the chains of oppression. Theory and practice should join hands to help counter oppression and injustice.²⁵³

Cone states that black liberation theology has its roots in the 1960's civil-rights activism and draws inspiration from both the Rev. Martin Luther King, Jr. and Malcolm

²⁴⁹Mary Catherine Hicket, *Naming Grace: Preaching and the Sacramental Imagination* (New York, NY: Continuum, 1997), 81.

²⁵⁰Wilmore and Cone, 117.

²⁵¹Ibid.

²⁵²Ibid.

²⁵³Ibid.

X, as “mainly a theology that sees God as concerned with the poor and the weak.”²⁵⁴

Cone further states that at the core of black liberation theology is an effort – in a white-dominated society, in which black has been defined as evil – to make the gospel relevant to the lives and struggles of American blacks, and help black people learn to love themselves. Prophetic preaching can provide a relevance that makes deliverance from crisis possible.

Cone refers to Black liberation theology as an attempt to teach people how to be both unapologetically black and Christian at the same time.²⁵⁵ Cone in his book, *A Black Theology of Liberation*, also develops black theology as a system. Cone’s formulation is that Christian theology is a theology of liberation – “a rational study of the being of God in the world in light of the existential situation of the oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ.” Black consciousness and the black experience of oppression orient black liberation theology.²⁵⁶

According to Barbara Hagerty, black liberation theology originated on July 31, 1966, when 51 black pastors bought a full page ad in the *New York Times* and demanded a more aggressive approach to eradicating racism.²⁵⁷ These pastors echoed the demands of the black power movement, but the new crusade found its source of inspiration in the Bible.²⁵⁸ Anthony Pinn, who teaches philosophy and religion at Rice University in

²⁵⁴Lincoln, 12.

²⁵⁵Evans, 21.

²⁵⁶Ibid.

²⁵⁷Lincoln, 15.

²⁵⁸Ibid.

Houston states that “God’s presence in the world is best depicted through God’s involvement in the struggle for justice.”²⁵⁹ Pinn further states, “God is so intimately connected to the community that suffers that God becomes part of that community.”²⁶⁰

Anthony Bradley points out that a clear definition of black theology was first given formulation in 1969 by the National Committee of Black Church Men in the midst of the civil rights movement.²⁶¹ Black theology is a theology of liberation from crisis. It seeks to plumb the black condition in light of God’s revelation in Jesus Christ, so that the black community can see that the gospel is commensurate with the achievements of black humanity.²⁶² Black theology is a theology of blackness. It is the affirmation of black humanity that emancipates black people from White racism, thus providing authentic freedom for both white and black people.²⁶³ It affirms the humanity of white people in that it says *No* to the encroachment of white oppression.²⁶⁴ The notion of *blackness* is not merely a reference to skin color, but rather it is a symbol of oppression that can be applied to all persons of color who have a history of oppression.²⁶⁵ In his book, *Black Theology and Black Power*, Cone states that “Being black in America has little to do with skin color. Being black means that your heart, your soul, your mind, and your body are

²⁵⁹Ibid.

²⁶⁰Ibid.

²⁶¹McCall, 353.

²⁶²Ibid.

²⁶³Ibid.

²⁶⁴Ibid.

²⁶⁵James H. Cone, *God of the Oppressed* (New York, NY: Seabury Press, 1975), 3.

where the dispossessed are.”²⁶⁶ In 1977, Cone was quoted as saying, “I think the time has come for black theologians and church people to move beyond a mere reaction to white racism in America and begin to extend our vision of a new socially constructed humanity in the whole inhabited world. Wilmore and Cone argue that humanity is whole, and cannot be isolated into racial and national groups.”²⁶⁷

Dwight Hopkins, a professor at the University of Chicago Divinity School, says that black liberation theology often portrays Jesus as a brown-skinned revolutionary.²⁶⁸ Hopkins cites the words of Mary in the Magnificat – also known as the *Song of Mary* – in which she says God intends to bring down the mighty and to raise the lowly. Hopkins also notes that in the book of Matthew, Jesus says the path to heaven is to feed the hungry, clothe the naked, visit the sick and the prisoners.²⁶⁹ The central text for black liberation theology can be found in chapter 4 of Luke’s gospel, where Jesus outlines the purpose of his ministry. Hopkins further states that “Jesus says my mission is to eradicate poverty and to bring about freedom and liberation for the oppressed.”²⁷⁰ Most Christian pastors in America skip over that part of the Bible. Linda Thomas, who teaches at the Lutheran School of Theology in Chicago, says the whole point of it is to challenge the powerful and to raise questions for society to think about.²⁷¹

²⁶⁶Cone, *Black Theology and Black Power*, 127.

²⁶⁷Wilmore and Cone, 118.

²⁶⁸*Ibid.*

²⁶⁹*Ibid.*

²⁷⁰*Ibid.*

²⁷¹*Ibid.*

Cone makes the line of argument with a force that cuts to the marrow of contemporary American Christianity: “Jesus had little toleration for the middle-or-upper-class religious snob whose attitude attempted to usurp the sovereignty of God and destroy the dignity of the poor.”²⁷² Cone further writes, “The Kingdom is not for the poor and not for the rich because the former has nothing to expect from the world while the latter’s entire existence is grounded in his commitment to worldly things.”²⁷³ The poor man may expect everything from God, while the rich man may expect nothing because he refuses to free himself from his own pride. It is not that poverty is a pre-condition for entrance into the Kingdom.²⁷⁴ However, those who recognize their utter dependence on God, and wait on Him despite the fact that miserable absurdity of life is typically poor, according to Jesus.” When black people hear this message, Cone insists, they discover a message that resonates with their experience of life.²⁷⁵ Their experience of struggling for liberation is the same as the struggle of Christ himself. Jesus, who was resurrected, is now alive and therefore, fighting for the very same things, working against the structures of injustice.²⁷⁶

The goal of black liberation theology is freedom and justice. Lincoln explains that black theologians turn to scripture as the sanction for their demand.²⁷⁷ The psalmist

²⁷²Cone, *God of the Oppressed*, 3.

²⁷³Ibid.

²⁷⁴Ibid.

²⁷⁵Ibid.

²⁷⁶Ibid.

²⁷⁷Lincoln, 15.

writes, “If God is going to see righteousness established in the land, he himself must be particularly active as the helper of the fatherless to deliver the needy when he crieth; and the poor that hath no helper.”²⁷⁸ Karl Barth, who was not black – recognized the legitimacy of this demand.²⁷⁹ For this reason, Barth wrote, “in the relations and events in the life of His people, God always takes His stand unconditionally and passionately on this side alone: against the lofty and on behalf of those who are denied it and deprived of it.”²⁸⁰ Barth believed that man brought the divine under his possession and under his own management. Barth’s ideology becomes a foundation for all liberation theology.²⁸¹ Liberation theology then, seeks to wrestle God away from the oppressors and make Him to be what the Word of God describes Him to be, against oppressors and an unconditional liberator of oppressed peoples.

Erickson states that black liberation theologians do not intend to allow the church – whether it is white or black – to evade its responsibility.²⁸² It “cannot say that the poor are in poverty because they will not work, or that they suffer because they are lazy. However, having come before God as nothing and being received by Him into His kingdom through grace, the Christian should know that he or she has been made righteous (justified) so that he or she can join God in the fight for justice.”²⁸³ Therefore,

²⁷⁸Ps 72:12.

²⁷⁹Lincoln, 15.

²⁸⁰Ibid., 15-16.

²⁸¹Ibid., 16.

²⁸²Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1983), 543.

²⁸³Ibid.

whoever fights for the poor, fights for God; whoever risks his or her life for the helpless and unwanted, risks their life for God.²⁸⁴

Cone writes that “Authentic love is not help, not giving away Christmas baskets, but working for political, social, and economic justice, which always means a distribution of power.”²⁸⁵ It is the kind of power which enables blacks to fight their own battles and thus to keep their dignity.²⁸⁶

As part of his theological analysis, Cone argues for God’s own identification with *blackness*.²⁸⁷ “The black theologian must reject any conception of God which stifles black self-determination by picturing God as a God of all people. Either God is identified with the oppressed to the point that their experience becomes God’s experience, or God is a God of racism.”²⁸⁸ The blackness of God means that God has made the oppressed condition God’s own condition. This is the essence of the Biblical revelation. By electing Israelite slaves as the people of God and by becoming the Oppressed One in Jesus Christ, the human race is made to understand that God is known where human beings experience

²⁸⁴Ibid.

²⁸⁵Cone, *Black Theology and Black Power*, 142.

²⁸⁶Ibid.

²⁸⁷Ibid.

²⁸⁸Ibid.

humiliation and suffering.²⁸⁹ According to Cone, liberation is not an afterthought, but the very essence of divine activity.²⁹⁰

Cone's interpretation of Scripture is consistent with the concept of liberation from crisis. Having established that the black experience is the governing principle in Cone's interpretation of Scripture, it is important to note how this governing principle affects Cone's view of specific doctrine.²⁹¹ Cone views God from the stance of God's deliverance of Israel from oppression under the Egyptians. Cone says that the consistent theme in Israelite prophecy is Yahweh's concern for "the lack of social, economic, and political justice for those who are poor and unwanted in the society."²⁹² Cone argues that it is the same God, who is working for the deliverance of oppressed blacks in twentieth-century America.²⁹³ His belief is that because God is helping oppressed blacks and has identified with them, God Himself is spoken of as "black."

Cone suggests that the doctrine of Jesus Christ is one of deliverance of people from crisis. On the doctrine of Jesus Christ, Cone's intention is to stand in the Chalcedonian tradition in his understanding of Jesus Christ.²⁹⁴ The Chalcedonian creed affirmed that Christ is truly God and truly man. Cone agrees, but adds that the role of

²⁸⁹Ibid.

²⁹⁰James H. Cone, *A Black Theology of Liberation* (Philadelphia, PA: J. P. Lippencott Publishing, 1970), 63-64.

²⁹¹Ibid., 22.

²⁹²Ibid.

²⁹³Ibid.

²⁹⁴Ibid.

Jesus as God-Incarnate was to liberate the oppressed.²⁹⁵ In *Theology* by Cone, he is quoted as follows: “Jesus Christ is God Himself coming into the very depths of human existence for the sole purpose of striking off the chains of slavery, thereby freeing man from ungodly principalities and powers that hinder his relationship with God.”²⁹⁶

In Cone’s view, sin is a condition of human existence in which man denies the essence of God’s liberating activity as revealed in Jesus Christ.²⁹⁷ In this view, sin is anything that is contrary to the oppressed community or its liberation.

Cone believes that the black church has played an instrumental role in the religious and social life of black America.²⁹⁸ Cone says that the black church was the creation of a black people “whose daily existence was an encounter with the overwhelming and brutalizing reality of white power.”²⁹⁹ For the slaves, the black church was the sole source of identity and the sense of community. The black church became the only sphere of black experience that was free of white power.³⁰⁰

Cone further argues the idea of people coming out of crisis as a present and future reality. According to the doctrine of eschatology, Cone rejects the idea that Christianity is primarily concerned with life in the next world.³⁰¹ Cone states that if eschatology

²⁹⁵Ibid.

²⁹⁶Ibid.

²⁹⁷Cone, *A Black Theology of Liberation*, 190.

²⁹⁸Ibid., 109.

²⁹⁹Ibid.

³⁰⁰Ibid.

³⁰¹Ibid., 123.

means that one believes that God is totally uninvolved in the suffering of man because he is preparing them for another world, then black theology is not eschatological.³⁰² Black theology, according to Cone, has hope for this life. Cone's definitions of revolution and violence are quite radical.³⁰³ Cone defines liberation as the "any means of emancipation that black people deemed necessary." This definition would seem to allow for the use of violence.³⁰⁴

Roberts suggest that the individuals must take action beyond liberation from crisis. DeOtis Roberts argues that a biblical theology of liberation must include an emphasis on reconciliation among men, without which the theology ceases to be Christian.³⁰⁵ Black liberation theologian DeOtis Roberts insists that black theology must speak of reconciliation that brings black men together and of reconciliation that brings black and white men together.³⁰⁶ Roberts says that it is his true belief that true freedom overcomes estrangement and heals the brokenness between people. However, Roberts argues that reconciliation can take place only between equals. The concept cannot exist with a situation of Whites over Blacks.³⁰⁷

³⁰²Ibid.

³⁰³Ibid.

³⁰⁴Ibid.

³⁰⁵DeOtis Roberts, *Liberation and Reconciliation: A Black Theology* (Philadelphia, PA: Westminster Press, 1971), 152.

³⁰⁶Ibid.

³⁰⁷Ibid.

The idea of liberation theology and the black church raises an important question to be considered.³⁰⁸ How influential has black liberation theology been in the life of the black church in America? C. Eric Lincoln and Lawrence H. Mamiya completed a ten-year statistical study of the black church in America.³⁰⁹ Younger and more educated pastors responded as being more influenced by black liberation theology than older and less educated pastors. The study also noted that higher education levels among denominations such as the African American Episcopal Church were more involved in the black liberation movement.³¹⁰ This study also suggests that lower-class individuals have not been as readily affected by the black liberation movement.

Based on their nationwide field experience, Lincoln and Mamiya have observed that the majority of black clergy are educated as apprentices – learning *on the job* under the direction of senior clergy.³¹¹ What little academic education that clergy receive is usually at the Bible school level. Most of the reading is denominationally oriented. It is this local level of clergy education, Lincoln and Mamiya suggest that new black liberation theology has thus far failed to penetrate.³¹²

Lincoln and Mamiya make the following warning: “Unless the movement of black liberation theology reaches beyond its present location among the intellectual elite

³⁰⁸C. Eric Lincoln, *Black Experience in Religion: Rev. ed.* (New York, NY: Anchor Press, 1990), 139.

³⁰⁹*Ibid.*

³¹⁰*Ibid.*

³¹¹*Ibid.*

³¹²*Ibid.*, 144.

and gives more attention to a mass education of clergy and laity in the churches, the movement will continue to have minimal influence among its key constituencies.”³¹³

Skinner makes the argument that people come out of crisis with an assurance of the power of God. Skinner states that black people expect the preacher to reassure them of God’s power, not to question or doubt it.³¹⁴ The black church expects the pastor to help with joblessness, poverty, and discrimination by transforming their despair into hope. Black theology needs to provide the content and method of changing the social, economic, and political obstacles for blacks.³¹⁵ The black church needs a practical theology that can help liberate it from social, political, and economic oppression.³¹⁶

It is the writer’s presupposition that activism resulting in transformational church leadership has black liberation theology as its core. Prophetic preaching often emphasizes a social gospel that is transformational as it relates to the surrounding world. As a focus of this project, black liberation can be marked from an individual and corporate standpoint as someone acting instead of being acted upon. Prophetic preaching can be used to affect attitudinal change toward transformational church leadership base on its ability to bring people out of crisis situations. In the definition of prophetic preaching, the writer uses the term *activate*, which can be used as a synonym for activism.

Transformational church leadership faces the inevitable threat of failure as a result of the poor self-esteem of blacks living in a racist society. Prophetic preaching that

³¹³Ibid., 144-145.

³¹⁴Tom Skinner, *If Christ is the Answer, What are the Questions?* (Grand Rapids, MI: Zondervan Publishing House, 1975), 112-113.

³¹⁵Ibid., 113.

³¹⁶Ibid.

encourages a God who sides with the oppressed is potentially an effective means of lifting the self-esteem of such a people. When the oppressed understand God to be on their side, the result is a people who identifies with themselves proactively and positively. There is a belief that if God is for them, they can not only lift up their heads, they can lift their hands to transform their surroundings, and therefore, they can themselves come out of crisis.

As one of the theological focuses of this project, a new perspective of black liberation theology calls for us to extend our sights to a “new socially constructed humanity.” Such humanity cannot be possible without transformational church leadership among black religious establishments. Prophetic preaching provides an opportunity for leadership and laity to envision the prospects of this *new* humanity. The idea is that once people come out of crisis, they must form a people, a church, an organization with a new point of view and ideology. This project again argues that the use of prophetic preaching will affect attitudinal change that is inclusive of such a new point of view.

As it relates to us today, transformation cannot simply take place at the level of leadership, but must occur within the pew, boardroom, choir stand, and within the hearts of men, women, boys, and girls who would embrace such a radical existence.

This project argues that the goal of black liberation theology and the goal of prophetic preaching as means to transformational church leadership are one in the same. The goal is social, political, and economic justice that translates into a distribution of power. Prophetic preaching affects attitudes toward this goal and results in leadership and laity that are empowered to bring people out of crisis. However, there is an aspect of black liberation theology that is central to the writer’s argument. We must view our

condition as one that invokes God's sympathies. If individuals are in crisis, they must assume that God is with them during crisis and that His divine desire is that people come out of crisis.

In John Jasper's characteristic hermeneutic, LaRue indicates that God acts mightily as liberator and defender.³¹⁷ LaRue deals with the domain of the "care of the soul" by reiterating Alexander Crummell's hermeneutic of a God who acts mightily.³¹⁸ Within Crummell's reference, LaRue notes that history moves under the power of God with purpose and design.³¹⁹ God is sovereign over all nations of the earth and that whatever a nation becomes, both corporately and individually, depends upon its character and obedience to almighty God.³²⁰

Prophetic preaching provides not only the reassurance of God's power, but of God's hope in the midst of despair. It is trust in our God and hope in ourselves that persuades us to engage in ministries and programs that transform the social, economic, and political barriers of the African American community. Prophetic preaching with black liberation theology as its basis seeks to bring people out of crisis. Even if individuals believe that being in crisis is in some way their own doing, black liberation theology suggests that God sides with those who are in crisis by bringing them out of crisis.

³¹⁷Cleophus LaRue, *The Heart of Black Preaching* (Louisville, KY: Westminster John Knox Press, 1999), 35.

³¹⁸*Ibid.*, 36.

³¹⁹*Ibid.*

³²⁰*Ibid.*

CHAPTER FOUR

METHODOLOGY

The purpose for implementing this project was to explain the relationship between the use of prophetic preaching to affect attitudinal change toward transformational church leadership among participants at the Young's Chapel Baptist Church. The methodology used in the implementation of this project consisted of a pretest, sermons, sermon reflection, and a posttest.

When the researcher began choosing context associates, the researcher chose persons that would be sensitive to the needs of the project as well as persons most likely to be involved with its implementation. The researcher met with the context associates once they were chosen to explain the process for the doctoral project and what their specific roles would potentially be. The context associates all agreed to actively participate in the project and were willing to work towards its implementation. Context associates were made up of individuals from within the church from across diverse demographics of age, gender, education, and expertise.

The researcher and the context associates met on the following Wednesday evening dates during the treatment phase of the project: November 12, 2008, November 19, 2008, November 26, 2008, December 3, 2008, and December 10, 2008. The researcher provided the context associates with a "fill-in the blank handout" of the

previous Sunday's sermon. The researcher observed that several of the context associates also brought notes that they took individually from the previous Sunday's sermon. The researcher began each sermon reflection session by addressing each transition or point in the sermon. The researcher then asked for feedback and for questions related to each transition or sermon point. The researcher was intentional by focusing reflection and discussions around sermon material related to the project questionnaire. It was the intent of the researcher to gather sermon reflection and discussion information from context associates for the purpose of compiling qualitative data in addition to the quantitative data. Information gathered during these sermon reflection and discussion sessions was useful, but also somewhat scarce at times. The researcher collected this qualitative data by use of observation.

The researcher created a questionnaire that would be specific to the congregation of the Young's Chapel Baptist Church rather than using an existing one that would not be useful in the researcher's context. A Likert Scale was used in the questionnaire. As a result, the statistical validity and reliability could not be determined as the questionnaire had never been used. The researcher chose the pretest and posttest questionnaire as an effective method to collect and analyze data related to the attitudinal change among the Young's Chapel Baptist Church congregation.

A pretest questionnaire was initiated by the researcher to test the initial attitudinal responses of the congregation at the Young's Chapel Baptist Church on November 2, 2008. The researcher called a meeting with a two-week notice of present members of the Young's Chapel Baptist Church. The researcher requested that members voluntarily complete the pretest questionnaire. The researcher also requested that only members who

were willing to be committed to attending church for the following six weeks complete the pretest questionnaire.

The pretest questionnaire identified research participants by name, age, educational level, and years of membership. Research participants were afforded as much time as each needed during the special membership meeting. Due to researcher concerns over congregational illiteracy, the researcher also read each question aloud and fielded questions from the research participants. Some research participants who completed their pretest questionnaires early voluntarily assisted seniors and less educated research participants to understand the pretest questionnaire. The researcher distributed fifty questionnaires, but only received thirty-one completed questionnaires.

The researcher prepared six sermons and preached them at the Young's Chapel Baptist Church during Sunday morning worship services. One sermon was preached each Sunday on the following dates: November 9, 2008, November 16, 2008, November 23, 2008, November 30, 2008, December 7, 2008, and December 14, 2008. Each sermon was prophetic and addressed transformational church leadership. The sermons were designed to explain the use of prophetic preaching to effect attitudinal change toward transformational church leadership. The first of six sermons dealt with *The Preparation of Transformation*. The second and third of six sermons dealt with *The Process of Transformation*. Sermons four, five, and six dealt with *The Product of Transformation*.

One week after the pretest had been administered and received for further study, the initial sermon was preached. These prophetic sermons were preached consecutively over a time period of six weeks. Only one sermon was preached on any designated Sunday. The researcher informed the Young's Chapel Baptist Church of the duration of

the sermon series as well as the sermon texts to be preached prior to preaching them. The researcher provided the sermon text information so that research participants could study prior to and following the preaching of each actual sermon.

The researcher decided that the same questionnaire used to test the research participants' attitudes during the pretest would also be used to test the same research participants. The same research participants were used to determine if there was a significant attitudinal change toward transformational church leadership. The researcher administered the posttest in the same manner as the pretest was previously administered on December 14, 2008. The researcher used pretest and posttest information to analyze the role of prophetic preaching at the Young's Chapel Baptist Church.

CHAPTER FIVE

FIELD EXPERIENCE

Quantitative Data

This chapter will discuss the research methods used to explain the use of prophetic preaching to affect attitudinal change toward transformational church leadership. One research methodology used in the collection of the data is the survey, which consists of pretest and post-test questionnaires. The other research methodology is observation, which transpired during weekly sermon reflection sessions.

Survey research was the primary data collection technique used to obtain information from the thirty-one church members of the congregation of Young's Chapel Baptist Church who volunteered to participate in the study. The term *survey* is defined by Fink and Kosecoff as a method of collecting information directly from people about their feelings, motivations, plans, and beliefs, personal, educational, and financial backgrounds. The survey usually takes the form of a questionnaire that an individual fills out with or without assistance. For this particular study, the researcher was interested in testing congregational attitudes to assess if there was attitudinal change between the pretest data collected prior to the subjects hearing the six sermons and the post-test data collected after the subjects heard the six sermons. Surveys were used to test the attitudes of the subjects who participated in this study.

The researcher used the quantitative research method and a Likert Scale (Strongly Disagree, Disagree, Agree, and Strongly Agree) to formulate the pretest and post-test questionnaires. For the pretest, fifty questionnaires were administered to the subjects and thirty-one questionnaires were actually returned for analysis. For the post-test, thirty-one questionnaires were administered and thirty-one questionnaires were actually returned for analysis.

Question 1 states, *Prayer can bring people out of crisis*. Responses to this question on the pretest revealed that 9% strongly disagreed, 16% agreed, and 75% strongly agreed. Responses to the same question on the post-test revealed that none strongly disagreed, 19% agreed, and 81% strongly agreed. There was a decrease of 9% among those who strongly disagreed between the pretest and post-test questionnaires.

The pretest and post-test responses indicate a 3% increase among those who agreed. There was an increase of 6 under the category of strongly agreed, which indicates that more individuals strongly agreed on the post-test than the pretest. This reveals a change in congregational attitudes. The researcher thought that he would find significant attitudinal change.

The high rate of initial agreement with this question indicates that research participants believed that prayer can bring people out of crisis even before the implementation of the project treatment.

Question 2 states, *Meditation can bring people out of crisis*. Responses to this question on the pretest revealed that 9% strongly disagreed, 3% disagreed, 41% agreed, and 47% strongly agreed.

Responses to the same question on the post-test revealed that none strongly disagreed, 3% disagreed, 41% agreed, and 56% strongly agreed. Among those who strongly disagreed, there was a 9% decrease between the pretest and post-test. Under the category of disagreed, there was no change between the pretest and post-test questionnaires. Under the category of agreed, there was also no change between the pretest and post-test questionnaires. There was an increase of 9% under the category of strongly agreed, which indicates that more individuals strongly agreed on the post-test than the pretest. This reveals a change in congregational attitudes.

The researcher believed that he would find less than 12% of research participants either strongly disagreeing or disagreeing with this question. The researcher did anticipate attitudinal change, which meant that most research participants understood the question and implementation of the project treatment resulted in a change in attitudes.

Question 3 states, *Sacrifice can bring people out of crisis*. Responses to this question on the pretest revealed that 16% strongly disagreed, 37% agreed, and 47% strongly agreed. Responses to the same question on the post-test revealed that none strongly disagreed, 3% disagreed, 25% agreed, and 72% strongly agreed. Among those who strongly disagreed, there was a 16% decrease between the pretest and post-test questionnaire. There was a 3% increase among those who disagreed between the pretest and post-test questionnaires.

Under the category of agreed, there was a decrease of 12% between the pretest and post-test questionnaires. There was an increase of 25% under the category of strongly agreed. This indicates a significant attitudinal change from *Agree* to *Strongly Agree*. The researcher expected some attitudinal change. However, it is clear to the researcher that

research participants received a much clearer understanding of this question following the implementation of the project treatment.

Question 4 states, *Prophetic preaching can bring about church transformation*. Responses to this question on the pretest revealed 9% strongly disagreed, 19% disagreed, 47% agreed, and 25% strongly agreed. Responses to the same question on the post-test revealed that none strongly disagreed, 6% disagreed, 53% agreed, and 41% strongly agreed. Among those who strongly disagreed, there was a 9% decrease between the pretest and post-test.

Under the category of disagreed, there was a decrease of 13% between the pretest and post questionnaires. Under the category of agreed, there was an increase of 6% between the pretest and post-test questionnaires. There was an increase of 16% under the category of strongly agreed between the pretest and post-test questionnaires.

This indicates a significant attitudinal change from strongly disagreed and disagreed to agreed and strongly agreed. The researcher expected significant attitudinal change with this question, which is also the main research question and hypothesis for this project. Research participants were clearly in agreement that prophetic preaching can bring about attitudinal change toward transformational church leadership.

Question 5 states, *The preparation of one's heart can bring about church transformation*. Responses to this question on the pretest revealed 12% strongly disagreed, 47% agreed, and 41% strongly agreed. Responses to the same question on the post-test revealed that 3% strongly disagreed, 3% disagreed, 34% agreed, and 60% strongly agreed. Under *Strongly Disagree*, there was a decrease of 9% between the pretest and post-test questionnaires. Under *Disagree*, there was an increase of 3%

between the pretest and post-test questionnaires. Under the category of agreed, there was a decrease of 13% between the pretest and post-test questionnaires.

Under the category of strongly agreed, there was an increase of 19% between the pretest and post-test questionnaires. There was a significant attitudinal change from *Agree* to *Strongly Agree*. The researcher did anticipate significant attitudinal change as it relates to this question. Research participants understood the link between the preparation of an individual's heart and church transformation.

Question 6 states, *Leadership can bring about church transformation*. Responses to this question on the pretest revealed that 3% strongly disagreed, 6% disagreed, 41% agreed, and 50% strongly agreed. Responses to the same question on the post-test revealed that 3% strongly disagreed, none disagreed, 31% agreed, and 66% strongly agreed. There was no change in the responses of those who strongly disagreed between the pretest and post-test questionnaires.

There was a decrease of 6% in the responses of those who disagreed between the pretest and post-test questionnaires. Under the category of *Agree*, there was a decrease of 10% between the pretest and post-test questionnaires. Under the category of *Strongly Agree*, there was an increase of 16% between the pretest and post-test questionnaires. Therefore, there was a significant attitudinal change from *Agree* to *Strongly Agree*. The researcher expected significant attitudinal change. The results of this question indicate that the attitudes of individuals were validated by the implementation of the project treatment.

Question 7 states, *Past disappointments cause people to be in crisis.*

Congregational responses on the pretest indicated that 6% strongly disagreed, 12% disagreed, 63% agreed, and 19% strongly agreed. Responses to the same question on the post-test revealed that 9% disagreed, 63% agreed, and 28% strongly agreed. Among those who strongly disagreed, there was a 6% decrease between the pretest and post-test. There was a decrease of 3% under the category of disagreed between the pretest and post-test questionnaires. Under the category of *Agree*, there was no change in attitudes between the pretest and post-test questionnaires.

Under the category of *Strongly Disagree*, there was a 9% increase between the pretest and post-test questionnaires. This indicates attitudinal change. The researcher expected significant attitudinal change, but the responses of research participants did not indicate much attitudinal change. It appears as though treatment implementation had a minimal positive influence upon research participants.

Question 8 indicates, *Lack of understanding causes people to be in crisis.*

Responses to this question of the pretest indicated that 10% strongly disagreed, 6% disagreed, 56% agreed, and 28% strongly agreed. Congregational responses to the same question on the post-test revealed that no one strongly disagreed, 3% disagreed, 56% agreed, and 41% strongly agreed. Under the category of those who strongly disagreed, there was a 10% decrease between pretest and post-test. There was a 3% decrease under the category of *Disagree* between the pretest and post-test questionnaires. There was no change among those who agreed between the pretest and post-test. Under the category of *Strongly Agree*, there was a 13% increase.

Therefore, there appears to have been a significant attitudinal change as it relates to this question. The researcher was unsure as it related to the anticipated responses of the research participants to this question. The researcher did not know how research participants with little formal education as a whole would respond to this question. It appears as though enough research participants did respond positively in their attitudes.

Question 9 states, *Idolatry causes people to be in crisis*. Participant responses related to this question on the pretest indicated that 16% disagreed, 50% agreed, and 34% strongly agreed. Following the implementation of the project treatment, post-test results revealed that 3% disagreed, 60% agreed, and 37% strongly agreed. There was a 13% decrease among those who disagreed between the pretest and post-test questionnaires. There was a 10% increase among those who agreed between the pretest and post-test. Under the category of *Strongly Agree*, there was a 3% increase between the pretest and post-test questionnaires. This indicates that attitudinal change occurred.

The researcher was surprised by the results that most research participants only agreed with this question. The researcher is unsure as to whether or not research participants actually understood the definition of the word *idolatry*. However, survey results revealed that most research participants either agreed or strongly agreed with this question.

Question 10 states, *Church transformation brings about devotion*. Pretest responses revealed that 6% strongly disagreed, 53% agreed, and 41% strongly agreed. Post-test responses that no one strongly disagreed, 3% disagreed, 34% agreed, 63% strongly agreed. On the pretest questionnaire, 6% strongly disagreed, but no one strongly

disagreed on the post-test questionnaire. On the pretest questionnaire, no one disagreed, but there was a 3% increase on the post-test questionnaire.

Under the category of *Agree*, there was a 19% decrease between the pretest and post-test questionnaires. Under the category of *Strongly Agree*, there was a 22% increase between the pretest and post-test questionnaires. This indicates a shift from *Agree* to *Strongly Agree*, and revealed a significant attitudinal change among participants.

Research participant responses revealed a previous understanding of this question. While there was significant attitudinal change in response to this question, 94% either agreed or strongly agreed prior to the implementation of the project treatment.

Question 11 indicates *Church transformation brings about fellowship*. Pretest responses revealed that 3% strongly disagreed, 50% agreed, and 47% strongly agreed. Post-test responses to the same question revealed that 3% strongly disagreed, 3% disagreed, 53% agreed, and 41% strongly agreed. Among those who strongly disagreed, there was no change between the pretest and post-test questionnaires. There was no one who disagreed on the pretest and 3% who disagreed on the post-test. This marks a 3% increase under this category. Among those who agreed, there was a 3% increase between the pretest and post-test.

Under the category of *Strongly Agree*, there was a 6% decrease between the pretest and post-test questionnaires. Based on these results, there was a decrease in attitudinal change among participants answering this question. The researcher did not expect a decrease in attitudinal change with any question. The evidence is clear that research participants were more in agreement prior to the implementation of the project treatment than they were previously.

Question 12 indicates, *Church transformation brings about reverence*. Research participant responses on the pretest indicated that 16% strongly disagreed, 6% disagreed, 53% agreed, and 25% strongly agreed. Research participant responses on the post-test revealed that no one strongly disagreed, 6% disagreed, 53% agreed, and 41% strongly agreed. There was a 16% decrease among those who strongly disagreed between the pretest and post-test.

There was no change among those who disagreed between the pretest and post-test questionnaires. Among those who agreed, there was no change between the pretest and post-test. Under the category of *Strongly Agree* there was a 16% increase between the pretest and post-test questionnaires. This marks a shift from *Strongly Disagree* to *Strongly Agree*.

These responses indicate significant attitudinal change among research participants. The researcher did not expect the shift to occur from those who strongly disagreed with those who strongly agreed. The responses of research participants indicate a definite affirmation of attitudes toward this question.

Question 13 states, *Church transformation brings about praise*. Pretest responses revealed that 6% strongly disagreed, 53% agreed, and 41% strongly agreed. Post-test responses revealed that no one strongly disagreed, 6% disagreed, 44% agreed, and 50% strongly agreed. There was a 6% decrease under the category of “Strongly Disagree” between the pretest and post-test questionnaires. No one disagreed on the pretest, but 6% disagreed on the post-test.

This indicates a 6% increase under this category and a shift from those who strongly disagreed to those who disagreed. Among those who agreed, there was 9%

decrease among research participants between the pretest and post-test questionnaires.

Under the category of *Strongly Agree*, there was a 9% increase between the pretest and post-test. These results reveal a shift among those who agreed to those who strongly agreed.

Based on these responses, there was attitudinal change. The researcher expected similar attitudinal change as it relates to this question. Implementation of the project was successful in affecting positive attitudinal change as it relates to transformational church leadership.

Question 14 indicates, *Church transformation brings about favor among other people*. Among pretest respondents, 16% strongly disagreed, 3% disagreed, 56% agreed, and 25% strongly agreed. Among post-test respondents, no one strongly disagreed, 6% disagreed, 53% agreed, and 41% strongly agreed. There was a 16% decrease among those who strongly disagreed between the pretest and post-test. There was also a 3% increase among those who disagreed between the pretest and post-test questionnaires. Among those who agreed, there was a 3% decrease following the implementation of the project treatment. Under the category of *Strongly Agree*, there was a 16% increase following the implementation of the project treatment.

These results mark a significant attitudinal change among research participants. The researcher was concerned that some research participants would not understand the question and that the quantitative data would somehow become skewed. The responses of these research participants reveal an understanding and an agreement with this question.

Question 15 states, *Church transformation brings about a focus on the needs of other people*. Pretest responses revealed that 9% strongly disagreed, 3% disagreed, 47% agreed, and 41% strongly agreed. In comparison, post-test responses revealed that no one strongly disagreed, 9% disagreed, 38% agreed, and 53% strongly agreed. There was a 9% decrease among those who strongly disagreed between the pretest and post-test.

However, there was a 6% increase among those who disagreed. This marks a shift from those who strongly disagreed to those who disagreed. Among those who agreed, there was a 9% decrease between the pretest and post-test questionnaires. Among those who strongly disagreed, there was a 12% increase between the pretest and post-test questionnaires. This also indicates a shift from those who agreed to those who strongly agreed. Based on these research participant responses, there was significant attitudinal change related to this question.

It appears as though research participants clearly understood church transformation and its impact upon the lives and needs of others. Clearly, the prophetic preaching series validated the responses of many research participants. The researcher deemed the overall results of this project to have resulted in significant attitudinal change.

Qualitative Data

The researcher and the context associates met on the following Wednesday evening dates during the treatment phase of the project: November 12, 2008, November 19, 2008, November 26, 2008, December 3, 2008, December 10, 2008, and December 17, 2008. The researcher provided the context associates with a *fill-in the blank* handout of the previous Sunday's sermon. Context associates were made up of the following

individuals: one African American male between the ages of 35 and 49, one African American female between the ages of 35 and 49, one African American male between the ages of 50 and 64, two African American females between the ages of 50 and 64, and one African American male over the age of 65. The researcher collected qualitative data by way of observation.

The sermon reflection session from November 12, 2008 focused on the sermon, *The Preparation of Transformation*. The researcher's handout asked for some reasons as to why change is hard to accept. The researcher and Context Associates specifically discussed how past disappointments and the lack of understanding adversely affect one's ability to accept change. While Context Associates agreed with these assertions, they were more apt to speak about being comfortable with the way things have always been. Context Associates stressed traditions that have been passed down as often hard to break, but easy for a church to continue.

The researcher's handout also asked that Context Associates provide some steps that they have had to take in order to accept change. Context Associates indicated that they have had to participate in regular trainings as a way to keep up-to-date in their area(s) of ministry. The researcher was surprised to learn that Context Associates were fairly quick to point out that a change of one's heart and mind allows individuals a greater receptiveness to change. The researcher and Context Associates further discussed the concept of acknowledging what is right and taking the necessary steps to make necessary change.

The researcher and Context Associates were essentially in agreement with the notion that the preparation of one's heart can bring about church transformation. It was

further discussed that the each and every church member should take time to evaluate the state of their heart when considering church transformation. The researcher and Context Associates were generally in agreement that prophetic preaching can bring about church transformation. The researcher pointed out the important link between pastor-preacher and pastor-leader.

The Context Associates agreed that spiritual growth occurs when preaching is readily received. The researcher and Context Associates were also in agreement that when prophetic preaching is received that an individual can experience the change in heart and mind necessary to accept transformational church leadership.

The sermon reflection session from November 19, 2008 focused on the sermon, *The Process of Transformation-Part I*. In a handout passed out to the Context Associates, the researcher asked that in a sentence, what do they fear most about change? In a unanimous gesture, all Context Associates agreed that it was a fear of the unknown. Context Associates indicated that transformational church leadership is not always wrong, but that it is hard to start something new when we do not know if it will fail or succeed. The researcher was surprised by the admission of the Context Associates that transformational church leadership was not always wrong. In essence, Context Associates revealed that the problem was not necessarily with leadership, but it was with laity.

The researcher also asked that Context Associates list a past disappointment that affected their ability to accept change. The researcher observed that Context Associates did not come up with any answers to this question and in fact, looked puzzled. The researcher self-disclosed to hopefully stimulate conversation that other people can often

bring about past disappointments. Context Associates appeared to agree generally, but never provided any viable answers of their own.

The researcher further asked Context Associates what they believed the role of leadership was to promote change. The researcher and Context Associates were all in agreement that leadership plays a vital role in promoting change. Surprisingly, the reflection session turned into a lengthy discussion about order in the church. The researcher and Context Associates agreed that each and every individual must realize their role within the order of the church and to pursue it orderly and thankfully. This conversation led into a natural transition into a discussion about idolatry, which Context Associates collectively defined as a focus on other gods. The researcher and Context Associates were in agreement that it is difficult to promote change when individuals are focused on things other than God and His church.

The researcher and Context Associates engaged further into a conversation regarding the spiritual disciplines of prayer, meditation, and sacrifice. The researcher asked why these disciplines are important to the concept of transformational church leadership. Context Associates correctly answered that these spiritual disciplines open us up to understand and accept the change that God wants for us. The researcher's handout further stressed that prophetic preaching can bring about church transformation, which is similar to the title of this project.

The sermon reflection session from November 26, 2008 focused on the sermon, *The Process of Transformation-Part 2*. The researcher asked Context Associates to guess what the enemy (Satan) fears most about us. The researcher was surprised to receive faddish responses such as an individual's destiny or purpose or future from Context

Associates. The researcher redirected the Context Associates and asked that they consider our relationship with God.

The researcher reminded Context Associates that by Satan's invitation to sin and humankind's fall to it, our relationship with God was affected. Context Associates ran with the subject matter and stated that their relationship with God should matter more than anything else. The researcher informed Context Associates that if our relationship with God is strong, then our relationship with church will be strong to include our capacity to accept change.

The researcher further inquired about what Context Associates possessed that was potentially troubling to the enemy (Satan). The researcher again observed that none of the Context Associates provided an answer to this question. The researcher assisted Context Associates by informing them that we had just discussed the topic, which was to be in right relationship with God.

The researcher then asked Context Associates, what it meant to be in right relationship. The researcher and Context Associates focused on the issue of sacrifice as one of the points from Sunday's sermon. Context Associates collectively agreed that they could sacrifice more in their lives in order to establish and maintain a right relationship with God. The researcher reiterated that while leadership can bring about church transformation, sacrifice was not only the chore of leadership, but also of laity. The researcher again stressed that prophetic preaching can bring about church transformation.

The sermon reflection session from December 3, 2008 focused on the sermon, *The Product of Transformation-Part 1*. The researcher began the week's session by asking Context Associates about how they can become more devoted to God. Context

Associates collectively defined devoted to mean committed. The researcher and Context Associates compiled the following list in response: discipleship, prayer, bible study, meditation, fasting, praise, witnessing, and service. The researcher was again surprised to discover that Context Associates seemed to have a good grasp of the relational aspect of faith in Jesus Christ.

The researcher continued by asking Context Associates how fear has been lost in today's church. The researcher and Context Associates also compiled the following list in response: a lack of respect for church, God, other, and the Bible. The researcher attempted to assist in stimulating conversation by explaining that if the Bible is our primary source of devotion, how can the church not respect it? Context Associates stated that individuals within the church do not respect it when they fail to live according to the Bible. The researcher also explained that part of the problem is meshed in the post-modern mindset of temporal rewards over eternal consequences.

The researcher and Context Associates were all in agreement with the three points of Sunday's sermon. The sermon points were that church transformation brings devotion, fellowship, and reverence. The researcher again attempted to stimulate conversation by explaining that transformational church leadership that is followed results in devotion, fellowship, and reverence. Context Associates seemed to be in agreement, but did not offer any viable feedback or discussion.

The sermon reflection session from December 10, 2008, focused on the sermon, *The Product of Transformation-Part 2*. The researcher asked Context Associates about the misconceptions circulating as to who and what the church is. Context Associates responded by indicating that there are misconceptions surrounding the individuals who

make up the church. Context Associates collectively stated that individuals outside of the church frequently claim that church members are hypocrites, who are not genuine about their relationship with God.

The researcher utilized the opportunity presented by the aforementioned subject to discuss exactly why the church exists. Context Associates provided the following list of responses: to save souls, to encourage people, to help people, and to provide strength to others. The researchers explained that while these responses are important and true, the church exists to make and mature disciples. The researcher and Context Associates agreed that the notion of maturing disciples is just as important as making disciples. The researcher directed Context Associates to the Great Commission found in Matthew 28: 19-20 as in Christ's own words, our reason for existence.

The researcher did not hold a sermon reflection session on December 17, 2008, due to several Context Associates being unavailable and also due to the proximity of the Christmas holiday. As a result, the researcher concluded the treatment portion of the project by providing the post-test questionnaire on December 14, 2008. The researcher can conclude from the qualitative research that there was a clear understanding and a degree of application regarding the sermon material by the Context Associates.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

The purpose of this project was to explain the relationship between the use of prophetic preaching and the attitudinal change of participants at the Young's Chapel Baptist Church. This area of preaching and leadership was chosen because the Young's Chapel Baptist Church is quite resistant to change and has a severe mistrust of leadership. The hypothesis was that the prophetic preaching sermon series would produce positive attitudinal change among the Young's Chapel Baptist Church.

After administering the pretest questionnaire, the writer was disappointed that only 31 individuals actually completed and returned the pretest questionnaires and not the 50 individuals who were administered the questionnaires. In addition, of the 31 individuals who returned pretest and posttest questionnaires most did not provide any identifying information. The writer asked that research participants provide their name, age, gender, educational level, and years of membership. Most questionnaires had incomplete information and many did not even provide their names. The writer was hoping to compare and contrast responses to the survey based upon the specific categories of this identifying information. The writer was disappointed that sermon reflection and discussion sessions failed to yield any useful qualitative data. The responses during these sermon reflection and discussion sessions demonstrated a

comprehension and even interest in the subject matter, but failed to lead into a deeper grappling with the basic sermon idea and its application.

The implementation of the project went very well. Attendance during this time period revealed general interest and support of the project. Context Associates were very cooperative and supported the project to the best of their ability. One thing that the researcher would have done differently was to formulate a questionnaire that would focus more on extracting attitudinal change toward transformational church leadership. Another thing that the researcher would do differently is to have sermon reflection and discussion with the entire congregation immediately following morning worship.

This would have perhaps provided an array of responses from individuals who could freshly discuss and reflect upon a sermon that was just delivered to them. This research was needed in order to be able to move forward with an agenda of transformational church leadership. However, it is the researcher's opinion that a project dealing with prophetic ministry in a rural setting would have perhaps been more effective. It is the researcher's vision to be both engaged and committed to prophetic ministry in the rural setting to which the researcher currently serves.

Initially, the researcher had serious doubts about whether or not the project would work among the congregation of the Young's Chapel. One of the barriers to attitudinal change was ritual influence. At Young's Chapel, members are often stuck on doing things a certain way and are resistant to anything outside of the norm. This ritual influence has also been described as church people who are stuck in their ways and do not want to change.

Another barrier to the effectiveness of this project was the fact that the Young's Chapel Baptist Church is a family church with an expectation of a pastor who is a family priest. In essence, members of the Young's Chapel Baptist Church expect a pastor to marry them, baptize their children, visit them during times of sickness, and to eulogize them during times of death. Young's Chapel does not have the expectation of a pastor who tells them how to live and to become mature disciples in Christ.

Another barrier to the project was illiteracy. It is the researcher's opinion that illiteracy impacted the results at least minimally. The researcher actually compared the results of some of the congregants and found that some who strongly agreed on the pretest questionnaire then strongly disagreed on the posttest questionnaire. If some respondents were unable to read and understand the questionnaires, then their responses did not accurately reflect how and if their attitudes were changed toward transformational church leadership.

The question is, did the members of the Young's Chapel Baptist Church understand the relationship between prophetic preaching and transformational church leadership the way the researcher saw it? Despite the aforementioned barriers, this researcher was surprised to learn that the majority of Young's Chapel demonstrated that the use of prophetic preaching resulted in significant attitudinal change toward transformational church leadership. The researcher was surprised that members of Young's Chapel not only understood the project, but by and large was able to articulate their attitudes appropriately.

Following the evaluation of the results of this project, the researcher challenged the Young's Chapel Baptist Church to prepare for transformational church leadership.

The researcher established the theme for the following year to be *Keeping an Open Mind in 2009*. The researcher also established a progressive training regime to continue to educate the congregation in the specific aspects of transformational church leadership to be implemented at the Young's Chapel Baptist Church. The researcher participated in the teaching of these monthly trainings and workshop sessions and also involved other clergy and subject area specialists.

The hypothesis has been proven that prophetic preaching does result in attitudinal change toward transformational church leadership. The researcher is organizing a Strategic Implementation Team to implement the transformational aspects of the researcher's vision. The researcher intends to supervise and meet regularly with the Strategic Implementation Team to assure proper matriculation occurs. Implementation will only occur once the congregation is appropriately educated and actively involved. The Strategic Implementation Team will not only implement the researcher's vision, but will also help to communicate the plan and to recruit the personnel to bring about church transformation.

This model of ministry can be implemented in any church that is interested in bringing individuals out of crisis and affecting attitudinal change among its congregation. The researcher would suggest that further research be conducted in the area of prophetic ministry in a rural setting. The rural church provides fruitful opportunities for prophetic ministry possibilities for church willing to explore such possibilities.

In conclusion, the project helped the researcher to not only better understand the context of ministry at the Young's Chapel Baptist Church, but also the researcher's preparation in life to fulfill the prophetic role of leadership. Through this project the

researcher became better acquainted with the researcher's own style of transformational church leadership as well as the competency and possibilities of members at the Young's Chapel Baptist Church. The researcher can conclusively state that the use of prophetic preaching does result in positive attitudinal change toward transformational church leadership and that such leadership is indeed possible in a rural context of ministry.

APPENDIX A

SERMONS

SERMONS

Preached on November 9, 2008

Sermon Text: I Samuel 7: 3-4

Sermon Title: “The Preparation of Transformation”

Gardeners know that before they plant, they must consider the composition, condition, and needs of the soil. After understanding the nature of the soil, they will know which plants thrive in it, they will know what nutrients will be needed to supplement the soil and will understand how the ground holds water. After knowing the soil, then they proceed. If the truth be told, many of us don't want to take time for preparation. In a world with an instant, microwave-quick, got to have it right now, my way mentality, many of us don't have time to prepare.

What we must understand is that transformation, makeover, change begins with the preparation of one's heart. We must understand that the preparation of one's heart can bring about transformation. What if Frederick Douglas had not prepared his heart to leave his master's plantation? What if Harriet Tubman had not prepared her heart to lead countless slaves to freedom? What if Martin Luther King Jr. had not prepared his heart for the struggle of civil rights? What if Barack Obama had not prepared his heart for the historic run to the highest office in the land?

There are some questions that we as a church must ask ourselves. What if as a church going from ground zero to level one means that we have to prepare our hearts? What if being more involved in the community means that we have to prepare our hearts?

What if becoming the best church we can be means that we have to prepare our hearts?

I'm preaching about the preparation of transformation.

In our text, Israel has a crisis. In our text, Israel has a problem. Israel has not only been defeated by their enemies. The ark of God, the symbol of his glory, the token of his presence, the emblem of his power has been stolen. Israel is suffering from a bad case of past disappointment.

In the movie "Daddy's Little Girls", Monte, the girls' father suffers from a past disappointment. He was falsely accused of rape, but it seems as though this accusation would affect his ability to get his girls back. Finding out his youngest is being abused, Monte loses it. He leaves the apartment, rams his car into the car of his baby's mama and her thug boyfriend and begins beating up drug dealing Joe. How many of us have ever lost it? How many times have past disappointments been the cause of our losing it?

I don't just want to deal with this from an individual standpoint. Let's look at this as a church. Church, past disappointments can cause us to be in a crisis, in a problem. I want to talk to some real people with some real pasts. Is there anybody here who had a past disagreement with somebody in the church and you lost it? Is there anybody here who had a past hurt by the church and you lost it?

I'm talking about if they say another word to me lost it. When I see them again lost it. I forgot who I am lost it. I forgot whose I am lost it. I forgot where I am lost it. I forgot why I am here lost it. Church, past disappointments can keep us from present appointments. Our past keeps us looking back instead of looking ahead to our future. Drivers can't drive looking back. Pilots can't fly looking back. Athletes can't perform

looking back. Churches can't go forward when they're looking back at past disappointments.

I stopped by here to tell somebody about the preparation of transformation. I wish I had a church full of witnesses who would direct our hearts to the Lord. When God has our hearts we feel as though change is possible. When God has our hearts we make up our minds that change is coming. When God has our hearts we have a soul for transformation. When God has our hearts we understand that it's not about where we've been. It's about where we're going. I want to talk to somebody like daddy Monte who can face the judge in a crisis. Face the enemy in a crisis. Face the consequences in a crisis. Who can stand cool, calm, and collected because a change has to come our way!

I'm preaching about the preparation of transformation. The text tells us who Samuel addresses. Samuel is not just talking to the elders of Israel. He's not just talking to the priests of Israel. He's not just talking to the warriors of Israel. Samuel speaks to all the house of Israel. My brothers and sisters, if we want church transformation, then all of us must take this word and look within ourselves. We can't decide this is not for me. We can't decide this does not apply. We can't decide this does not matter. Brothers and sisters, our church is only as good as the members that make us.

In the movie "Pride" starring Terrence Howard and Bernie Mac, a riff-raff swim team of inner-city Philadelphia teenagers don't come into their own until they looked within themselves and then saw themselves as a team. They looked within themselves and then saw the seriousness of their task. They looked within themselves and then saw the need to trust one another. They looked within themselves and then saw the need to push one another. I want to know, is there anybody here with pride for our church?

Pride that we are a team. Pride that it's not I, it's us. Pride that it's united we stand and together we can. Pride that we're about touching lives. Pride that we're about saving souls. I wish I had a witness who'll trust their brother because we serve the same God. Who'll trust their sister because we have the same goal. That's all for one. One for all. God for us!

The question is, how does the preparation of our hearts bring about the transformation of our church? How do we prepare for change?

We prepare by restoration. Restoration means reinstatement, renewal, or return. Samuel preaches a prophetic word. It is a word to bring people out of crisis. Samuel tells Israel to return to the Lord with all their hearts.¹ The word "return" means to come back in regard to spiritual relations. God is not asking Israel for religion, but God is asking Israel for relationship. Church if we want transformation and restoration.

If we want to go the next level, if want more than religion. The each and all of us must have a relationship with God from the heart. Is there anybody here who'll shout I need a relationship? Religious folks read their Bibles. Relations folks live their Bibles. Religious folks come to church. Relations folks are the church. Religious folks live with one another. Relations folks love one another. Religious folks see the glass half empty. Relations folks see the glass half full. Religious folks tip God. Relations folks tithe God. Religious folks need change. Relations folks want change. I wish I had a witness who'll shout restoration for us means restoration with Jesus. Restoration with Jesus means restoration with you! It's the preparation of transformation. We prepare by restoration.

¹1 Sam. 7:3-4.

We also prepare by elimination. Samuel preaches a prophetic word. It's a word to bring people out of crisis. Samuel tells Israel, put away your strange gods.² These gods that hampered and hurt their relationship with God. Samuel tells them to depart from these gods, to remove from these gods, to reject these gods. Church, if we want to achieve the transformation that God wants for this house, then we must eliminate what we erected. We must remove what we raised. We must reject what we realized. Church, what can we eliminate to bring about the next move of God? What can we do without in order to bring change? I want to talk to somebody, anybody who's willing to stamp out on those things that have us kept us from being all we can be, doing all we can do, loving all we can love. Somebody touch your neighbor and shout neighbor, I dare you, I double dare you. Spreading gossip, reject it. Telling lies, reject it. My attitude, reject it. My agenda, reject it. My mess, reject it.

Is there anybody here who's discovered that preparation begins with the process of elimination? It's I've got to clean up what I messed up and start this thing over again. It's time to make a change! It's the preparation of transformation. We prepare by elimination.

We prepare by preparation. Samuel preaches a prophetic word. It's a word to bring people out of crisis. Why restoration? Why elimination? Samuel provides the goal of preparation, which was to serve the Lord only.³ The word "serve" as Samuel preached it means to serve as subjects. To subject one's self is to prepare one's self. It's a

² Ibid.

³ Ibid.

situation where God does the reverse. If we lower ourselves, God will lift us. If we love others, God will love us. If we give, we receive. If we sow, we reap.

My wife makes an excellent carrot cake. The double-layered, butter cream iced, moist and flavorful creation is the product. The product is only as good as the ingredients and the process to prepare these ingredients. We can have bad ingredients and good preparation and end up with a bad cake. We can also have good ingredients and bad preparation and end up with a bad cake.

However, there's no way in the world that we can have good ingredients and good preparation and end up with anything less than a good cake. I'm preaching about the preparation of transformation. I want to talk to somebody who'll sweep around our personal front door before we sweep around our church front door. Sweep backbiting out of our hearts. Sweep bickering out of our hearts. Sweep jealousy out of our hearts. Sweep sin out of our hearts. Sweep until we say what must I do to be saved? Sweep until we say I want to be right. Sweep until we sing it's me, it's me O' Lord standing in the need of prayer. Sweep until we sing Lord I stretch my hand to thee no other help I know. If thou withdraw thy hand from me whither shall I go.

It's the preparation of transformation. Is there anybody here who'll shout my soul is anchored? My heart is glad. My hands are ready. Ready for a transformation. Ready for a breakthrough. Ready for a change. I wish I had a witness who'll lay their all on the altar of sacrifice. There's something on the inside working on the outside O what a change in my life. Are there any promise keepers here? Who said I promised Him that I would serve Him until I die. I am on that battlefield for my Lord. Touch and ask your neighbor, are you prepared? Are you ready? I can't leave without you. So come along my friends,

come along. Get aboard and ride this train. Nothing on this train to lose, everything to gain!

Preached on November 16, 2008

Sermon Text: I Samuel 7: 5-10

Sermon Title: “The Process of Transformation”

How many have ever been afraid of change? That the mere possibilities can have us trembling anxiously, shaking nervously, worrying frequently. Change and the fear of it, can have us chomping our fingernails, pulling our wigs, wearing out our rugs all because of the unknown. Many times, fear comes to raise its threatening head because we not only fear that what goes around comes around, but sometimes comes around again. Some of us clearly fear the return of our past disappointments. It’s we’ve seen that bad movie before and we’ve made up our minds that we don’t want to see a rerun of that bad movie.

How many of us have ever feared the rehearsal of past disappointments and past discouragements? That the mere notion of transformation, the mere mention of change can cause us to throw a roadblock up, a stumbling block down, a rope across our necks because we don’t want the very change we need. For us, it’s I’ve been disappointed then, but I won’t be disappointed now. I’ve been scarred then, but I won’t be scarred now. I’ve been hurt then, but I won’t be hurt now. It’s the process of transformation.

In our text, Israel is afraid and they have good reason. Israel is packed into the place of judgment.⁴ Facing past disappointments, the ark is gone. Facing past spoilers, the Philistines are back. Facing past mistakes, their idolatrous ways have them in trouble again. What have we done that has us in a position we don’t want to be in? What have we worshipped that has ruined us and God? Idolatry can cause us to be in a crisis. Some of

⁴ 1 Sam. 7:5-6

us have worshipped money. Some have worshipped jobs. Some have worshipped houses and cars. Some have worshipped men and women. Some have worshipped name and fame. Some have worshipped destinies and dreams. Some have worshipped bling and glam. So what have we worshipped that has us in trouble? That has us at the edge of our seats. That has us at the brink of insanity. That has us at the end of our rope. That has us at the point of a mental meltdown. What has us fearing the change that's coming? I want to talk to somebody who's tried and true. Somebody who'll testify that when past discouragement came down. Present encouragement came up. When fear ran down upon us. Prayer rose up within us. When worry struck us down. Faith stood us up. Is there anybody here who knows that change does not hurt, but change helps. Change is not a problem. Change is a process. Change is not our will. Change is God's will. Change is not the pastor's doing. Change is the people's doing.

If like Israel we can fall back on what we know, who we know, how we know. We can declare that all things, even change work together for the good of them that love the Lord who are called according to His purpose. Are there any witnesses who are called to shake things up. Called to turn some tables. Called to revive some dead folks. Called to save your loved ones. Called to change! I'm preaching about the process of transformation. Israel would have change, but not without challenge. The Philistines are back on the attack.

Israel has to position itself. On the day, in the moment, at the time of challenge, Israel fasted.⁵ In other words, before change could occur there had to be a self-emptying before there could be a God-filling. Israel had to get some stuff out before God could put

⁵ 1 Sam. 7:6

some stuff in. Only after this process was change a possibility Could it be that before church transformation occurs we have to empty ourselves before God can fill us up? God empty us of selfishness. God empty us of arrogance. Empty us of meanness. Empty us of pride. Empty us of evil. Empty us of self. Empty us of sin.

Then fill us! Somebody touch your neighbor and say neighbor, let Him fill you. Are there any empty witnesses who'll shout God fill me until I want no more? Fill me until I think right. Fill me until I thank right. Fill me until I meet right. Fill me until I greet right. Fill me until I treat right. Fill me until I learn right. Fill me until I live right. Fill me until I love right. Fill me until I'm faithful to my job. Fill me until I'm faithful to my children. Fill me until I'm faithful to my spouse. Fill me until I'm faithful to my church. Fill me until the good work that God has begun in me God will bring to past in me. A change has come! It's the process of transformation.

The question of the hour is just what is the process of transformation? Here's another way of asking, how do we achieve change when we've worshipped past distractions when we've feared past disappointments? The question is again, how do we achieve change?

First, we dial Him up. The Philistines are approaching. The Israelites are fearing. The battle is set. The swords are drawn. The shields are set. Israel understands that change is being challenged. Israel understands that change is being attacked. Israel understands that change is up for grabs. Israel has but one request for the Prophet. Don't stop crying, don't stop praying, don't stop pleading with the Lord.⁶ Notice, this isn't a now I lay me down to sleep prayer. Here is a prayer of persistence. Here is a prayer of

⁶ 1 Sam. 7:8

perseverance. Here is a prayer that if I go down, I'll go down praying. Here is a prayer that if I'm wounded, I'll be wounded praying. Here is a prayer that if I die, I'll die praying. Church during the process of transformation when fear is upon us, when challenge is before us, let's dial God up.

Even after we dial Him up sometimes the fear is so strong, the challenge so great that we have to hit redial. Is there anybody here whose ever dialed God at 12:00 midnight, but had to redial Him again at 12:01 after midnight just to see if He was on the way. Somebody who'll shout God I know I just called but things are crazy and they're about to get crazier. Things are hot and they're about to get hotter. Hell is on the way. I need to know, what are you going to do? My money is funny and it's about to get funnier. My bills are high and they're about to get higher. My body is sick and I'm about to get sicker.

Are there any dialing witnesses who can testify that just dialing Him up feels so good? That just calling Him up relieves our minds. That just getting Jesus on the main line makes my day. That just a little talk with Jesus makes everything alright. Look at somebody and say prayer can bring you out of crisis! Yes, it will, yes it will. I'm talking about the process of transformation. Let's dial Him up.

Second, we dwell on Him. Change was coming to Israel. Israel finds itself moments from military confrontation, moments from a rivaled showdown. Notice some things about Israel. Israel does not dwell on its military prowess, its fighting forces, its numerical might. Verse 6 tells us, Israel dwells on the Lord.⁷ While Israel is dwelling, Israel is also discovering. Israel sees who God is, yet they also see who they are not.

⁷ 1 Sam. 7:6.

On one hand, Israel sees the righteousness of God. On the other, Israel sees the filthiness of man. On one, Israel sees the invincibility of God. On the other, Israel sees the frailty of man. On one, Israel sees the hope of God. On the other, Israel sees the hate of man. Church, the reason that meditation brings churches out of crisis is because by understanding who God is, I understand who I'm not.

By understanding who I am not, I now understand what I have to do. That ought to be enough for somebody to shout right there. Are there any witnesses who've made up dwelling minds that wild horses couldn't drag us from Jesus? I'm dwelling on my Bible cause I want to know who I'm not. I'm dwelling on my prayers because I want to know who I'm not. I'm dwelling on Him because I want to know who I am not! Is there anybody here who's dwelt and reached the conclusion that I'm not what I ought to be? I'm better than I used to be and I'm getting better all the time. Just dwelling on the Lord. I want to talk to somebody who knows the better stain getter.

I want to talk to somebody who knows the quicker picker upper. I want to talk to somebody who knows the life fixer, the man from Galilee. The man who'll set us free. The man who'll turn us inside out, right side up and rock side down. The man that can change anybody! It's the process of transformation. We dwell on Him.

Third, we divide His up. Verse 9, verse 10, the Philistines are nearing.⁸ The Israelites are fearing. Samuel divides the lamb. Samuel divides the sacrifice. Samuel divides the offering. In other words, when Samuel should have been at a point of receiving, Samuel is actually at a point of giving. Samuel supplies rather than being

⁸ 1 Sam. 7:9-10

supplied for. Samuel gives rather than being given for. Samuel chooses division over multiplication. So that success comes on the heels of sacrifice.

Young's Chapel, if you don't get anything else then get this. Victory does not come without a cost. Deliverance does not come without a cost. Transformation does not come without a cost. Sacrifice can bring people out of crisis. Sacrifice can bring people out of a bind. Sacrifice can bring people out who are stuck between a rock and a hard place. I'm preaching about the process of transformation. What are we willing to give in order to get victory? Look at your neighbor and say neighbor, it costs something. Is there anybody here who's willing to put some time in? If we've punched our timecards, then payday is coming after awhile.

Is there anybody here who's willing to stir up their gifts? I want to talk to somebody who'll stir it up until sinners come running and saints go marching. Stir it up until demons come trembling and spirits go leaving. Stir it up until the trumpets sound and we meet Him in the air. Stir it up until sadness and sickness are no more. Stir it up until death bows its head and the grave gives it dead. Stir it up! I'm preaching the process of transformation.

I wish I had some witnesses who won't let fear deter us. Who won't let history deny us, but who'll ever sing let the works that I've done speak for me. Members let your works speak. Ushers let your works speak. Missionaries let your works speak. Trustees let your works speak. Deacons let your works speak. Choir members, musicians, boys and girls, let your works speak. Well, what do you want your works to say? Let it say I was winded, but I ran my last mile. Let it say I was weary, but I stayed

on the battlefield. Let it say troubled on every side, but not distressed. Perplexed, but not in despair. Persecuted, but not forsaken. Cast down, but not destroyed.

Let it speak from eternity. Let it say I'm on the Lord's side. Let it say I'm on the winning team. Let it say your crown has been engraved. Let it say your robe has been pressed. Let it say your mansion has been built. Is there anybody here who's it in to win it? Is there anybody here who it's not about you? It's not about me, but it's all about Jesus. If that is you will you say yes! Is there anybody here who'll be your own preacher? Who'll preach to your neighbor and shout neighbor, there's one more thing I want Him to say. I want the Lord to say well done. Shout yes!

Preached on November 23, 2008

Sermon Text: I Samuel 7: 11-14

Sermon Title: “The Process of Transformation-Part 2”

How many know that the enemy is not afraid of what we are, but the enemy is afraid of what we'll be. The enemy doesn't fear our coming to church. The enemy doesn't fear our singing in the choir. The enemy doesn't fear our dancing in the aisles. The enemy doesn't fear our shouting in the pews. However, the enemy is afraid of us doing ministry. The enemy is afraid of us evangelizing.

The enemy is afraid of us praying. The enemy is afraid of us working. The enemy is afraid of us going outside of these walls, marching into his territory, standing as nobodies, trying to tell everybody, about somebody, who can change anybody. Yet let me tell you something else. The enemy fears the idea of a unified, sanctified, and energized church so much that the enemy is willing to take the fight right to us. We were fine, but as soon as the enemy finds out we're talking about transformation. We're talking about salvation. We're talking about restoration. We're talking about unification.

The enemy understands that between the point of talking and the point of tasking, a monkey wrench has to be thrown in our midst. I'm preaching the process of transformation. The Philistines, the enemy takes the fight to Israel.⁹ The Philistines have Israel at Mizpah. Mizpah was unheralded and unknown. Mizpah was untested terrain. Mizpah was unfamiliar territory. Mizpah was no walled city, no fortified town. Mizpah was a vulnerable place. The Philistines had Israel right where they wanted them.

⁹ 1 Sam. 7:7.

Maybe the enemy has us right where he wants us. For the process of transformation places us upon unfamiliar and untested ground. I've come to pull the rug from under the enemy. The enemy is saying, if I can catch you before you realize your potential. If I can catch you before you strategize your plan. If I can catch you before you mobilize your people. If I can catch you before you visualize your purpose. Guess what? I've got you right where I want you. The enemy is using the element of vulnerability. The enemy is using the element of uncertainty. The enemy is using the element of surprise.

Is there anybody here who has just been playing dumb? Who'll tell the enemy you thought you had me, but I've got you. I want to talk to somebody who's been training for your bout with the enemy. Somebody who'll shout when you see me praying down here. When you see me reading down here. When you see me fasting down here. When you see me shouting down here. I'm just training for the fight of my life.

I wish I had some Young's Chapel witnesses who know that it's on. The fight is on our doorstep, but if I perish let me perish. If I'm falling, I'm fighting. If I'm losing, I'm fighting. I learned that there can be no transformation without some tribulation. If we can make it through transformation. If we can survive tribulation. We'll shout in celebration because of what God has done! It's the process of transformation.

Verse 11, Israel goes out of Mizpah takes the fight to the enemy.¹⁰ Mizpah was unheralded, unknown, unfamiliar, and untested. From last week's lesson, Mizpah was a place where Israel learned to pray together. A place where Israel learned to fast together. A place where Israel learned to sacrifice together, to stand together, to fight together.

¹⁰ 1 Sam. 7:11

Young's Chapel, if we want transformation, here's the key in week 3, how hard are you willing to train?

I'm talking about training in Sunday School. Training in Bible Study. Training in choir practice. Training in weekly meeting. It's not training when it's we haven't done it this way before. However, it's training when it's we can do all things through Christ who strengthens us. Touch and tell your neighbor, if you'll train well, you'll fight well! I want to talk to somebody here who'll stop trying to inspect around somebody else's door because yours is nasty. I want to talk to somebody who'll shout if we'll pray together, we'll stay together. If we'll brand together, we'll stand together. If we'll train together, we'll reign together. Are there any hard training folks in the house today? Who'll work our spiritual bodies to the bone because our church needs it.

Our church needs it and I'll pray for it. Our church needs it and I'll fast for it. Our church needs it and I'll sacrifice for it. Our church needs it and I'll stand for it. Our church needs it and I'll fight for it. I've learned Young's Chapel that some things in life are worth fighting for! Look at your neighbor and shout fight for our name. Fight for our future. Fight for our respect. Fight for our change. Fight for our God!

Here is the question. How can our church change? When the enemy takes the fight to us When the enemy has us where he wants us. How can our church change? Change #1, the memorial of God. Israel fights the enemy. Israel defeats the enemy. Verse 12, notice Samuel does not take credit for the victory.¹¹ The army does not take credit for the victory. The people do not take credit for the victory. However, they do what anyone in the process of transformation must do.

¹¹ 1 Sam. 7:12.

They give honor to whom honor is due. They give praise to whom praise is due. They give victory to whom victory is due. Israel builds a memorial of God. They erect a stone. Write Ebenezer on it. For years to come people would remember. People would be reminded of what God did for Israel. What have we done that reminds us of the goodness of God? Has our motto been see what I have done? Or has our motto been see what the Lord has done? I want to talk to somebody, anybody, who'll say it here and say it now.

That when God is done transforming. When God is done changing. When God is done elevating that we'll give Him the praise that He is due. Is there anybody here who can look over the life of this church? Who can shout see what the Lord has done. We were talked about, but we were not taken out. We were down, but we were not counted out. We were put down, but the Lord didn't let us stay down. Are there any witnesses who can declare that after all that we've been through God still has a plan for us?

That the half has not been told. We still have a future to give. We still have a life to live. We still have a race to run. We still have a hell to shun. We still have a heaven to gain. We still have a church to unify. We still have a God to glorify. We still have a world to change! Pull on your neighbor and say, don't shut the book yet, there's a happy ending to our story. Change 1, the memorial of God. I'm talking about the process of transformation.

Change 2, the move of God. Verse 13 says, and the Philistines came no more into the coasts of Israel and the hand of Lord was against the Philistines all the days of

Samuel.¹² So why didn't the enemy come back? As long as Samuel was on the job, God was on the job. That ought to be a shout out for all of us in leadership. I'm talking about leadership that follows God. Leadership rooted in the word of God. Leadership guided in the will of God. Leadership that does not pacify people, but leadership that will pacify God. Leadership that not only asks, what should I do? What would Jesus do?

When the chips are down, when the odds are stacked, leadership can bring about church transformation. Is there anybody here with a made up mind? I don't want somebody to see my name. I don't want somebody to see my title. I don't want somebody to see my gift. I only want somebody to see my God. Are there any witnesses who are satisfied with the fact that we're the only Bible somebody reads? The only word somebody hears. The only God somebody sees. The only promise somebody receives. I want to talk to anybody who's working to be the best somebody there ever was.

Is there anybody here who'll sit down and let God arise? Sit down and let Jesus do His thing. Sit down and let His shine. Let His star fly. Let His kingdom come. Let His will be done. Slap somebody and shout take a breath. Take a break. Let go and let God. Are there any witnesses who'll stop worrying how your story ends? The great One is sitting on the inside and He's showing out on the outside. What a change! Nudge your neighbor and say, you look good, but can I see the God in you? Change 2, the move of God. It's the process of transformation.

¹² 1 Sam. 7:13.

Change 3, the mission of God. Verse 14, Israel brought back every city, every town, every hill that the Philistines, the enemy had taken.¹³ That doesn't impress me. However, what persuades me about the process of transformation within the text is that Israel restores the cities from Ekron to Gath. Okay? Ekron and Gath belonged to the Philistines to the enemy. Ekron and Gath never belonged to Israel. Ekron and Gath always belonged to the Philistines. That's what messes me up. Israel goes beyond their boundary, outside their territory, and from their comfort zone to bring restoration and salvation to people who didn't look like them, didn't worship like them, didn't talk like them, and didn't act like them.

Are you getting the picture? Israel was not satisfied with their own victory. Israel would only be satisfied with somebody else's victory. In the here and now Young's Chapel, let's understand our mission. Our mission is to answer the call of God by restoring, by rescuing folks beyond our walls, beyond our members, beyond our families. I wish I had a praying church. People who don't tickle our fancy, fit our bill, or meet our standards, but if they're good enough for God to die for, then they ought to be good enough for us to change for. Am I talking to anybody here? Somebody that the enemy has taken the fight to. Somebody that the enemy has right where he wants. Somebody who won't worry. Somebody who won't fret. For my God and your God has never failed us yet.

We know that we know that we know because we remember when. We remember how. Most of all we remember church how God came through for us. How God opened doors for us. How God made ways for us. How God restored our names. How God

¹³ 1 Sam. 7:14

rescued our plans. How God reminded our church that He's still God and He's not going anywhere soon. It's the process of transformation. Come on tribulation. Come on resistance. Cause sooner or later, come on God. He may not come when we want Him but He's still on time.

How many will testify? The church note is due, but He's on time. No money, no ministry, but He's on time. When others put us down, He's on time. In the meantime, is there anybody here who'll be that pilgrim passing through. Who'll let our little lights shine when trouble comes. Let it shine when you're talked about. Let it shine when they smile in your face and stab you in your back. Let it shine when your way get weary. Shine when you're going gets tough.

Touch your neighbor and shout when the going gets tough, the tough get going. Reach out and pat somebody's back and shout get going, somebody's son needs you. Get going, somebody's daughter needs you. Get going, somebody's husband needs you. Get going, somebody's family needs you. Get going, the drug addict needs you. Get going, the alcoholic needs you. Get going, the prostitute needs you. Get going, they may not be your kind of people, but they're God's kind of people. We're all His children.

He loved us so much that He died on an old rugged tree. He saw us and He never said a mumbling word. He saw us when they nailed His hands. He saw us when they nailed His feet. He saw us when the thorns pierced His brow. He saw us when He hung His head and died. He died on one Black Friday, but after three days! Early, on one bright Sunday, He got up with all power in His hands! Got up so that we can make a change. Got up so that we can touch somebody. Got up so that we can help somebody. Got up so that we can love somebody. Got up when we didn't know who we were. Got up when we

didn't love ourselves. Got up when we were too mean to live. Got up when we were too unfit to die. Got up when we should've been dead. Got up when we were on our way to hell. He got up for you! Shout yes!

Preached on November 30, 2008

Sermon Text: Acts 2: 42-43

Sermon Title: “The Product of Transformation”

We talk the talk, but do we walk the walk? We say we’re sold out, but the question is sold out to what? We say we’re on the battlefield for our Lord, but whose battle are we fighting? When it comes to the ministry of the church, the mission of the church, the work of the church, too many of us are MIA or missing in action.

The question is, what shall we render for all of God’s benefits? What have we done for God lately? Are we truly committed to God’s cause? What if God is not happy with the way that we give, with the way that we live, with the work that we do? In a time when the mantra of the day is everybody wants something for nothing. Just what is it that stands between us and God? What is it that stands between us and God’s time? What is it that stands between us and God’s transformation? Touch and ask somebody, what is it?

I’m talking about the product of transformation. The church in our text was devoted. But not only were they devoted, but they feared.¹⁴ They had reverence for God. They had reverence for God’s house. They had reverence for God’s people. They had reverence for God’s ministry. However, in today’s church, the fear of God has been lost and anything goes, anything flies, and anything said. What’s happened to the notion of God being revered?

Church folks think they can say anything. Church folks think they can do anything. Church folks think they can act anyway. Church folks think they can work anyhow. However, God does not bless a mess. There can be no transformation where

¹⁴ Acts 2:43.

folks are disrespecting one another. There can be no transformation where folks are disgracing one another. There can be no transformation where folks are distracting one another. There can be no transformation where folks are disturbing one another. Touch and tell your neighbor, if you're ready for transformation you should show some signs. I'm talking about the product of transformation.

I want to talk to somebody early this morning who believes in the power of prayer. There might be a lack of devotion. There might be a lack of fear. However, where there is prayer, there is a transformation. Is there anybody here who'll testify that prayer will change things? Turn and high five your neighbor and shout pray until something happens! When you're the only volunteer, pray until something happens. When you're task is large and you're numbers are few, pray until something happens. When you're scandalized and criticized, pray until something happens. When you're called everything but a child of God, pray until something happens.

I wish I had some witnesses who'll stop talking about us. Who'll stop fussing about us. Who'll stop worrying about us. Who'll start praying about us because prayer will turn this house around. Turn and tell your neighbor, put prayer on us! It's the product of transformation. The text tells us that the early church continued in prayers. Their prayers and the product of transformation brought fear upon every soul. I like how the New American Standard Bible puts it, everybody kept feeling a sense of awe.¹⁵

Everybody feared. Everybody revered. Everybody honored. Everybody respected. The outcome, the result, the benefit was signs and wonders. In other words, God approved the church. God confirmed the church. God blessed the church. Young's

¹⁵ Ibid.

Chapel, could it be that our transformation is based more on how we live than what we do? When the right people are more important than the right plan. When the right members are more important than the right move. When the right staff is more important than the right stuff. When the product of transformation is based on the persons of transformation. Church transformation brings about reverence. I want to talk to somebody who wants transformation so bad, we're willing to turn a new page. Somebody who recognizes it's not just a church thing. It's a me thing.

Is there anybody here with a made up mind that if I get my house in order. God will get our house in order. That if I change. God will change our house. God will change our move. God will change our vision. I wish I had some witnesses to testify that the buck stops and starts with me. I'll talk better. I'll walk better. I'll live better. I'll pray better. I'll fast better. I'll praise better. As I get better, Young's Chapel gets better. As I go higher, Young's Chapel goes higher. As I go to the next level, Young's Chapel goes to the next level.

If God has done anything in us, then take a look at us now. See where God brought us from now. See how far we've come now. Shake somebody's hand and tell them, we all have a part to play. Church transformation brings about reverence. It's the product of transformation.

Here is what we must ask ourselves. What does change look like when the calling card of the day is for people who lack devotion and lack fear. What does change look like?

We comply with God. The text tells us this of the early church. They continually, persistently, totally devoted themselves in the apostles' doctrine.¹⁶ Look and tell somebody, that's the Word. The idea communicated here is that the early church gave themselves up to the Word. They surrendered to the Word. They submitted to the Word. They devoted to the Word. Church transformation brings devotion.

My brothers and sisters, we can only give ourselves to transformation, if we give ourselves to the Word. My brothers and sisters, individually and corporately we've got to surrender our will to God's Word. When it comes to obeying and living God's Word, God wants total compliance. God wants total submission. God wants total devotion. Is there anybody here who'll surrender our all to the Word? The Word will give life to our souls. The Word will give life to our minds. The Word will give life to our hearts. The Word will give life to our purpose, our passion, our vision.

I want to talk to somebody who was broke, busted, disgusted, and could not be trusted. Somebody who found the Word and it healed us. Healed us from hating to helping. Healed us from maiming to moving. Healed us from listening to living. Healed us from hearing to heeding.

I wish I had about two or three witnesses who'll shout that where there's a Word, there's a way. A way to shake the unshakeable. A way to touch the untouchable. A way to change the unchangeable. It's the Word! Touch and tell somebody, quit fighting, but comply! Church transformation brings devotion. I'm talking about the product of transformation. First look, we comply with God.

We commune with another. The early church, they continue, they commit in fellowship and in the breaking of bread.¹⁷ Not only did the early church observe the Lord's Supper together. They ate supper together. They enjoyed each other's company. They enjoyed each other's time. Young's Chapel, church transformation brings about fellowship. As a matter of fact, fellowship is one of the tests of a church that has been transformed.

Show me a church that has a problem communing together, committing together, coming together and I'll show you a church that is not transformed. At the same token show me a church that can agree to disagree. Show me a church that can keep the main thing the main thing. Show me a church that knows it's not about them but all about Him and I'll show you a product of transformation. I wish I had some witnesses who'll bury the past. Who'll bury the hatchet and who'll build our church. Who'll build it on togetherness. Build it on commitment. Build it on communion. Build it on charity. Build

¹⁶ Acts 2:42.

¹⁷ Ibid.

it on unity. Is there anybody here who's ready, willing, and able to pass our test. Who'll shout I don't mind lending a helping hand. I don't mind helping us out. I don't mind praying us out. I don't mind because it's not me.

It's not my family. It's not my auxiliary, but it's our church. Upon this rock God has built this church and the gates of hell shall not prevail. We're still standing. We're still fighting. We're still trusting. We're still leaning. We're still learning. We're still loving because if God be for us who can be against us. We are His children. We are His beloved sheep!

Shake somebody's hand and say, it's not competition, it's communion with us. Church transformation brings fellowship. It's the product of transformation. Second look, we commune with another.

We commend ourselves. The text says, many wonders and signs were done by the apostles.¹⁸ There was a spiritual manifestation. There was a spiritual demonstration. There was a spiritual presence. There was a spiritual power. Church, if we want to experience an invaluable product of transformation, then we want to experience God's Spirit. God's Spirit is the greatest product that one's church can experience. We should rather have God's Spirit than a large membership. We should rather have God's Spirit than a new building. We should rather have God's Spirit than a huge bank account.

God's Spirit signals God's approval. God's Spirit signals God's answer. God's Spirit signals God's promise. I'm talking about the product of transformation. Is there anybody here who has not always been good? Who doesn't always do what we should, but who's ready to make God our everything.

¹⁸ Acts 2:43.

Who's ready to make God our all and all. Are there any witnesses who'll turn the page on being sometimes? Who'll turn the page on being average, but who's made up our minds that Lord we're running. We're trying to make 100, because 99 and a half won't do. Somebody who wants to serve God. Somebody who really loves the Lord. Somebody who's taking care of business. Some pilgrim passing through, some battlefield warrior, some heaven bound soldier. It's the product of transformation.

I want to talk to somebody who'll hook our church up to the lifeline because we'll get Jesus on the mainline. We'll tell Him what we want. We'll call Him up and tell Him what we want. Touch and tell somebody, I know what I want. Is there a Word that will heal us? Is there a Word that will save us? Is there a Word that will change us? Is there a Word that will strengthen us?

Is there anybody here who shout there's a Word because this Word have I hid in my heart that I shall not sin against God. This Word says love your neighbor as yourself. This Word says how can we love the Lord that we have not seen and not love somebody that we see in the flesh. This Word will fix us up. This Word will turn us around. This Word will place our feet on solid ground. I'm preaching the product of transformation. What is it that makes us do right when folks do us wrong? What is it that makes us love when others hate? What is it that makes us dance and there's no music? What is it that makes us run and nobody's behind us? Shout nobody but Jesus! Nobody but the Lord! If we love Him shout yes! It's the product of transformation.

I've got one more question. Is there anybody here who'll praise God because He's here? Who'll praise Him in the morning. Praise Him in the noonday. Praise Him in the evening. Praise Him in the midnight hour. Touch and tell somebody He's here that's why

I praise Him. He's here that's why I thank Him. Oh I don't know what you've come to do, but I've come to lift Him up. I've come to praise His name. I've come to shout for joy. I've come to do my dance!

Preached on December 7, 2008

Sermon Text: Acts 2: 44-45

Sermon Title: “The Product of Transformation-Part 2”

There is perhaps no institution as misunderstood and as mistaken as the church. If a lack of understanding causes churches to be in crisis, then the church of today is in a catastrophe. In 2008, it's often hard to tell the difference between the church and the social club, the church and the gossip circle, the church and the concert hall, the church and the stage play. So many don't see the difference.

There's a lack of understanding of whom and what we are. Since we're suffering from identity crisis, the church is not the spiritual safe haven it should be. The church is not the spiritual powerhouse it should be. The church is not the spiritual lifeline it should be. Can I tell you what the church is not? The church is not some place where we testify about what happened during our week. Perform our favorite number to a jazzed tune and to a tight beat and look for applause for anyone who'll give it. The church is not some place where we pray when we should pray. Clap when we should clap. Hug when we should hug.

Some of us aren't doing that. Leave when we should leave. Look and tell your neighbor, where not that place. Unlike us today, the early church of our text understood who and what they were. Unlike us today, the early church of our text had unity.¹⁹ One of the tactics in Satan's big back of tricks is disunity. If the devil can keep us on the outs with one another, if the devil can keep us at each other's throats, if the devil can keep us

¹⁹ Acts 2:44

throwing stones at each other, if the devil can keep us digging ditches for each other, then we are not a threat to him.

We are not a beep on his radar. We are not fight to his cause. Could it be that because we have each other on the hook, we've let the devil off the hook? Could it be that because our swords are drawn on one another, the devil is getting away free? Turn and tell your neighbor, unhook me. Turn and tell your neighbor, lay down your arms!

I want to talk to somebody who'll understand that we're being ministered to so that we can minister to somebody else. We're being encouraged to encourage somebody else. We're growing to grow somebody else. I want to talk to some people with enough Holy Spirit to realize the rehearsal's in here, but the play's out there.

The preparation's in here, but the presentation's out there. The hook up's in here, but the hang out's out there. The breakthrough's in here, but the breakout's out there. I touch the hem of His garment in here, but I testify about His touch out there. Is there anybody here who came here on a wing and a prayer, but who's leaving on hope and power?

Leaving with a new testimony. Leaving with a new witness. Leaving ready to turn sin upside down and right side up. Leaving ready to shake the world up. Leaving ready to tear the devil's stuff up. Leaving ready to tell the devil the heat is on! It's the product of transformation. Check the text. The text says and all that believed were together.²⁰ Notice the text says nothing about those who do not believe.

We glean from the text that those who did not believe were separated. Those who did not believe were divided. Those who did not believe were disconnected. Could it be

²⁰ Ibid.

Young's Chapel that some of us can't come together because we're a horse of a different color, a dog of a different breed, a creature of a different kind, vinegar instead of oil? On the flip side, if we believe, there should be some unity. If we believe, there should be some love. If we believe, there should be some connection. I wish I had some witnesses who'll testify that we may disagree sometimes.

If we're brothers, there ought to be some sameness. If we're sisters there ought to be some sameness. If we've got the same daddy we ought to act like one another. We ought to think like one another. We ought to see like one another. Is there anybody here who'll stop fighting over our differences and start shouting over our similarities? I want to talk to somebody who'll shout that God has no respect of persons, but what He's done for others He'll do for you. Didn't He put love in our hearts? Didn't He put concern for our brothers? Didn't He put help for our sisters? Didn't He change our minds? Didn't He fix our mouths? Is there anybody here who'll shout everything that happened to me that was good the Lord did it? He's doing it right here and He's doing it right now! Touch and tell somebody, He did it for you! He did it for me! He's doing it for us! It's the product of transformation.

The question is, how do we have transformation when we don't understand, when we don't unify, how do we have transformation?

Firstly, by the same decision. The text says and all that believed were together and had all things common.²¹ In other words, they made a decision, a mental determination, a thought out plan. What was the plan? It was a plan of togetherness. It was a plan of commonality. It was a plan of unity. Young's Chapel, could it be that some of us have

²¹ Ibid.

made up our minds that we will not unify no matter what? I don't understand how we can follow our bosses, our supervisors, our managers, who may not know God and can't follow godly leadership. Leadership that marches to the beat of God, to the cadence of God, to the Word of God.

What we must do is make our decision. What we must do is make up our minds. What we must do is make a commitment to support, pray, love, and help. I wish I had some witnesses who'll declare that when we think about the goodness of Jesus and all that He's done for us. We go to thinking that God can. Is there anybody here who'll testify I think He can? I think He can move us higher. I think He can take us forward. I think He can make us stronger. I think He can do incomparable, the improbable, the impossible. I want to talk to somebody who's reached the conclusion of I think He can. Who'll testify that our arms are too short to box with God. If we can't beat God we might as well join God and let this mind be in us, which was also in Christ Jesus. Shout with this mind I'm moving outside my comfort zone.

With this mind I'm broadening my horizons. With this mind I'm thinking outside of the box. With this mind we shall overcome. We shall be triumphant. We shall succeed. We shall win with this mind! Reach out and ask somebody, who has your mind? If God has our minds, there is no limit to what God can do. I'm preaching the product of transformation, by the same decision.

Secondly, by the same vision. The bible says in verse 45, they sold their possessions and goods.²² In other words, they not only had the same decision or mind.

²² Acts 2:45

They also had the same vision or sight. They saw enough to be transformative. They saw enough to do something. They saw enough to take action.

My brothers and sisters, when it comes to church transformation, the problem is that even when we make up our minds sometimes we just don't see the same. We don't see God's ability the same way. We don't see our potential the same way. We don't see our community the same way. Could it be that some of us see the obstacles of our vision more than we see the opportunities of our vision?

Could it be that some of us see what can't be more than we see what can be? Church we have to be able to see our future. We have to be able to see our destiny. We have to be able to see our blessing. Is there anybody here who sees our tomorrow as greater than our today? Who sees if God be for us who can be against us. Who sees if the Lord's on our side, then we don't need to worry. We don't need to fret. We don't need to fuss. We don't need to fight. We just need to trust and obey. We just need to lean and depend. I want to talk to somebody here who sees that God has gifted you for a purpose. Who sees God has anointed you for a reason. Who sees God has blessed you for a role.

Somebody who sees that we are too gifted to be restricted. We are too blessed to be stressed. We are too glad to be mad. I wish I had some witnesses who'll get a glimpse of our future. Who'll declare that 2009 will be better than 2008. That our destiny will be closer. Our dreams will be higher. Our gifts will be brighter because the great One lives inside of us. In Him we live. In Him we move. In Him we have our being. In Him we see! Nudge and ask somebody, do you see what I see? I see some lives being changed. I see some obstacles being moved. I see some dreams being fulfilled. I see the product of transformation, by the same vision.

Thirdly, by the same provision. Not only did the early church have the same decision. Not only did the early church have the same vision. They also had the same provision. Verse 45, they parted them to all men as every man had need.²³ In other words, they provided both the source and the resource. They provided both the money and the ministry. They provided both the help and the hands. Church, if we want transformation it must come by the same provision. I'm talking about the product of transformation. My brothers and sisters, we must provide for our decision.

We must provide for our vision. But what can we provide? I'm glad you asked. Is there anybody here who's ready to provide some identity? Who'll shout we're children of the king. We're Christ's church. We're set upon the rock of ages. O rock of ages, cleft for me. Let me hide myself in thee. Is there anybody here who ever has to hide in Jesus? Lean on Jesus. Trust in Jesus. Who'll testify that there are times when we come out standing. When we come out fighting. When we come out swinging. It's the product of transformation. When we don't understand. When we don't unite. That's when something on the inside starts working on the outside. He'll change the way we act. He'll change the way we work. He'll change the way we live. He's change the way we minister. That's not all church.

How many will admit He changed the way we see our brother? He changed the way we love our sister. He changed how we think about them. I believe we have a common enemy, a common God, a common Savior, a common goal, a common work, a common good. Is there anybody here who's made up our minds to join the winning team, the Savior's team, the cross bearing team, the crown wearing team?

²³ Ibid.

Where our slogan's, is there anything too hard for the Lord? Is the Lord opening doors? Is the Lord making ways? Is the Lord ordering our steps? Is the Lord moving obstacles? Is the Lord making our way plain? Touch and tell somebody, yes He is!! I see the Lord blessing our church.

I see the Lord strengthening our ministry. I see the Lord meeting our needs. I see the Lord touching our people. I see the Lord fulfilling our dreams. I see the Lord working miracles. I see the Lord fixing things. I see the Lord showing up and showing out. If you see the Lord, will you shout yes? Is there anybody here who'll testify the Lord's been too good to sit down on Him? The Lord's worked too hard to not go for Him. The Lord's done too much to not shout thank you, to not wave our hands, to not shout hallelujah, to not give Him praise. To not declare His wonderful works, His deeds before men. The Lord brought me too far. He kept me too long. He blessed me too much. I've got a praise. It's can't nobody do me like Jesus!

Preached on December 14, 2008

Sermon Text: Acts 2: 46-47

Sermon Title: “The Product of Transformation-Part 3”

Sunday Christians, do you know any? They come to get their religion on Sunday. They sing on Sunday. They shout on Sunday. Sunday Christians, have you seen any? They show when they want to. Show up when their choir sings. Show up when their favorite choir is scheduled to sing. Sunday Christians, are you one of them? Who dress the part. Look the part. Sound the part. Sunday Christians, is that you? Who raise hell Monday through Saturday. Sunday Christians, have you come across some? Who break from their mess from the call to worship to the benediction.

Sunday Christians, do you know somebody? Who'll smile in your face. Who'll stab behind your back. Sunday Christians, do you know any? Who are stuck on Sunday morning self-medication, Sunday morning soothing, Sunday morning fixes. Who lack a lifestyle with Christ, a level in Christ, and a love for Christ. Touch and ask somebody, is that you? In verse 46, we find a people that didn't mind coming to church.²⁴ In verse 46, we find a people that didn't mind supporting their church. In verse 46, we find people that do all that it can with unity and a smile.

For some of us today, nothing could be further from the truth. We're not glad to embrace one another. Not glad to talk to one another. Not glad to see one another. As a matter of fact, some of us will make a B-line to avoid somebody. Get temporary

²⁴ Acts 2:46.

blindness just to avoid somebody. There's something wrong with us when we say we love Jesus, but can't love our neighbor. There's something wrong when we say I love you, but act like somebody's the plague. There's something wrong when we say we love our church, but can't support the church we say we love. There's something wrong when we sit in our church, but can't stand up for our church. Touch and ask somebody, what's wrong with you? It's still the product of transformation.

Is there anybody here who understands that when we put in for God? God puts out for us. He puts out transformation. He puts out salvation. He puts out deliverance. He puts out victory. He puts out joy when we're putting in. I want to talk to somebody here who'll put some time in. Some toil in. Who'll give some sweat. Who'll give some blood. Who'll give some tears. Who'll shout talk about me but I'm about a good work. Talk about me but I'm about doing ministry. Talk about me but I'm about the Lord's business

I wish I had some witnesses who'll go if we have to go all by ourselves. Sing if we have to sing all by ourselves. Work if we have to work all by ourselves. When we're the only one. When it's us and God. When it's a solo job. When it's me, myself, and I! Look and tell somebody, when it's just you and God, do what you do, go where you go, be who you are! It's the product of transformation.

Check the text. Verse 46 tells us that they broke bread from house to house.²⁵ In other words, they provided an opportunity for fellowship with other people, in other places. They went beyond their ministries, their families, and their friends. If we are to be the church that God wants us to be, a church of transformation. We've got to go beyond who we are, who they are, and where we are. We've got to reach across the aisle, across

²⁵ Ibid.

the pew, and across the past. Are there any witnesses who are ready to go for broke?

Ready to call a truce. Ready to bury a hatchet. Ready to sound a bell. Ready to stand with those who can't stand us. Love those who don't love us. It takes a big brother, a big sister to go for broke. To break away from how we feel, how we act, what we want to do, what we want to say to keep our composure, hold us together and declare the Lord will make a way somehow. Is there anybody here who'll bust through the door of new opportunity?

Who'll shout I'll have an open mind in 2009. Open to togetherness. Open to forgiveness. Open to meeting needs. Open to making ways. Open to the elevation of our station. I want to talk to somebody who'll testify that when we are available, God is available. God cannot fail! Touch and tell somebody, God won't fail! Never did it this way, but God won't fail. Never seen it like this, but God won't fail. Never thought we would, but God won't fail! It's the product of transformation.

The question of the hour is how can we have change? When we have a Sunday mentality and a separated ministry. How can we have change?

The first point is the favor of people. Verse 47 says this of the early church, having favor with all of the people.²⁶ In other words, people saw something about them and something within them that was so extraordinary, so admirable, so special they couldn't help but fall in love with the church. I hope I just helped somebody today because if we want church transformation, then we've got to tap into and stay plugged up to what makes us who we are. What makes us tick. What makes us God's church. What makes folks out there come in here and take notice.

²⁶ Acts 2:47.

Church transformation brings about favor among other people. Why? There's something about us church that's mesmerizing, that's mold-breaking, that's memorable. I wish I had some witnesses who'll break out with a new revelation that we are somebody God can use. Somebody God can favor. Somebody God can touch. Is there anybody here who'll have the favor of others? I stopped by to tell you if we want the favor of others, then let's be ourselves. Don't be like the church around the way, the church up the street. Let's be the best that Young's Chapel can be. Somebody listening, somebody watching can declare that God's got His hands down there. God's at work down there. God shows up down there. God has His way down there. I want to talk to somebody down here who'll shout it's just the favor of God.

His favor is keeping us. His favor is touching us. His favor is blessing us. God's favor is more precious than gold! Touch and tell somebody, our favor is His favor. It's still the product of transformation. The first point is the favor of people.

The second point is the needs of others. Verse 46 says, they did eat their meat with gladness and with singleness of heart.²⁷ In another sense, they were redistributing the wealth. They were providing the means. They were meeting the needs. Church, true transformation comes when we stop focusing inward on us and when we start focusing outward on others. Church transformation brings about a focus on the needs of others.

To put it another way, we need the church to be the church. The church meets needs. The church helps people. The church reaches souls. Is there anybody here who's willing to be that church? That church that won't just throw money at them. That church that will throw love at them. Throw compassion at them. Throw peace at them. Throw

²⁷ Acts 2:46.

arms around them. I want to talk to somebody who's willing to be that church that's not focused on what we've got. Who's focused on what we give.

I wish I had about two or three witnesses who'll get off of who we are, how we look, what we have. Who'll hit the ground running and ask how can I bless you? How can I help you? How can I love you? How can I reach you? Is there anybody here who's determined to be the first one preaching? The first one reaching. The first one loving. The first one sharing. The first one caring. Good measures, pressed down, shaken together and running over! Shake and tell somebody, you've been blessed to be a blessing! I'm preaching the product of transformation. The second point is the needs of others.

The third point is the praise of God. The bible tells us that because of verses 42-46 and the rest of 47, the early church was praising God, thanking God, and blessing God.²⁸ Let's notice this of the early church. They did not lift their heads. Poke their chests. Stroke their egos for whom and what they thought they were as a church, they simply praised God. My brothers and sisters, church transformation brings about praise. Why? We can't save anybody. We can't deliver anybody. We can't transform anybody. Except God build a house, we labor in vain.

So what we have to do is praise the One to who praise is due. Is there anybody here who'll look at our past, our present, and our future Young's Chapel? Who'll shout I've got a right. I've got a reason. I've got a role to praise Him for what He's done. Praise Him for who He is. I want to talk to somebody who'll praise Him for where we've

²⁸ Acts 2:47

come from. Praise Him for how far He's brought us. Praise Him for where we're going. It's the product of transformation.

I wish I had some praises who'll praise because we've been transformed. Praise because we've been delivered. Praise because we've been changed. Touch and tell somebody, I don't know about you, but I praise Him because He brought me out of the miry clay. That's why I praise Him. He set my feet on a rock to stay. That's why I praise Him. He put a song in my soul today. That's why I praise Him. I'm preaching the product of transformation. We were Sunday bodies. We were separated some bodies.

We praise Him because if we put our time in, then Payday's coming after awhile. If we pay the price, then we'll reap the reward. That's why I praise Him. He put love in our hearts, praise Him. He put peace in our minds, praise Him. I'm preaching the product of transformation. Somebody ought to praise God for this church. He gave us one another. He made us special. We may not be many, but we are somebody. Others have come and gone, but we're still here. We're still proclaiming. We learned how to lean and depend on Jesus. No turning back. Somebody's asking why we praise Him like we do? Is there anybody here who'll confess we praise Him because without Him we can do nothing? Without Him we would fail. Without Him we would be drifting. Just like a ship without a sail.

The product of transformation turns into the praise of transformation because the Lord's been so good. He woke us up this morning. He started us on our way. He let us see the breaking of a brand new day. So good He gave us a mind to seek Him. Gave us a heart to love. Gave us a mouth to praise Him. So good while we were yet in sin Christ died for us. He never said a mumbling word. They stretched Him and high and wide and

He died on the cross. Look and tell somebody, that's so good if He doesn't do anything else. The Lord has been so good, I just can't say it all! Why don't we shout yes!

APPENDIX B

SERMON REFLECTION AND DISCUSSION HANDOUTS

SERMON REFLECTION AND DISCUSSION HANDOUTS

Discussed during Bible Study on November 12, 2008

Text: I Samuel 7: 3-4

1. Please give some reasons why change is hard to accept.
2. Please provide some steps that you have to take to accept change.
3. The preparation of one's heart can bring about church transformation.
4. Past disappointments can cause people to be in crisis.
5. Lack of understanding causes people to be in crisis.
6. Prophetic preaching can bring about church transformation.

Discussed during Bible Study on November 19, 2008

Text: I Samuel 7: 5-10

1. In a sentence, what do you fear most about change?
2. In a sentence, please list a past disappointment that has affected your ability to accept change.
3. What do you believe the role of leadership is to promote change?
4. Prayer can bring people out of crisis.
5. Meditation can bring people out of crisis.
6. Sacrifice can bring people out of crisis.
7. Idolatry causes people to be in crisis.
8. Prophetic preaching can bring about church transformation.

Discussed during Bible Study on November 26, 2008

Text: I Samuel 7: 11-14

1. What do you believe the enemy fears about you?
2. What is your “enemy scaring” potential?
3. Sacrifice can bring people out of crisis.
4. Leadership can bring about church transformation.
5. Prophetic preaching can bring about church transformation.

Discussed during Bible Study on December 3, 2008

Text: Acts 2: 42-43

1. How do you believe you can become more “devoted” to God?
2. How has the fear of God been lost in today’s church?
3. Church transformation brings about devotion.
4. Church transformation brings about fellowship.
5. Church transformation brings about reverence.

Discussed during Bible Study on December 10, 2008

Text: Acts 2: 44-45

1. What are some misconceptions about “who” the church is?
2. Why does “the church” exist?
3. How can you become more of a “unifier”?
4. A lack of understanding can cause people to be in crisis.
5. Leadership can bring about church transformation.
6. Prophetic preaching can bring about church transformation.

Discussed during Bible Study on December 17, 2008

Text: Acts 2: 46-47

1. What are some ways in which we can serve God outside of Sunday worship?
2. How can you as a member become more unified with others?
3. Church transformation brings about praise.
4. Church transformation brings about the favor of others.
5. Church transformation brings about a focus on the needs of other people.
6. Prophetic preaching brings about church transformation.

APPENDIX C
PRETEST/POSTTEST QUESTIONNAIRE

PRETEST/POSTTEST QUESTIONNAIRE

Name _____

Date _____

Please circle the choice that best describes you:

Age: 18-34 35-49 50-65 65+

Gender: Male Female

Education: Less than High School High School Some College Associate's
Degree Bachelor's Degree Advanced Degree

Years of Membership: 0-5 6-10 11-15 16-20 20+

1. Prayer can bring people out of crisis.

Strongly Disagree Disagree Agree Strongly Agree

2. Meditation can bring people out of crisis.

Strongly Disagree Disagree Agree Strongly Agree

3. Sacrifice can bring people out of crisis.

Strongly Disagree Disagree Agree Strongly Agree

4. Prophetic preaching can bring about church transformation.

Strongly Disagree Disagree Agree Strongly Agree

5. The preparation of one's heart can bring about church transformation.

Strongly Disagree Disagree Agree Strongly Agree

6. Leadership can bring about church transformation.

Strongly Disagree Disagree Agree Strongly Agree

7. Past disappointments cause people to be in crisis.

Strongly Disagree Disagree Agree Strongly Agree

8. Lack of understanding causes people to be in crisis.

Strongly Disagree Disagree Agree Strongly Agree

9. Idolatry causes people to be in crisis.

Strongly Disagree Disagree Agree Strongly Agree

10. Church transformation brings about devotion.

Strongly Disagree Disagree Agree Strongly Agree

11. Church transformation brings about fellowship.

Strongly Disagree Disagree Agree Strongly Agree

12. Church transformation brings about reverence.

Strongly Disagree Disagree Agree Strongly Agree

13. Church transformation brings about praise.

Strongly Disagree Disagree Agree Strongly Agree

14. Church transformation brings about favor among other people.

Strongly Disagree Disagree Agree Strongly Agree

15. Church transformation brings about a focus on the needs of other people.

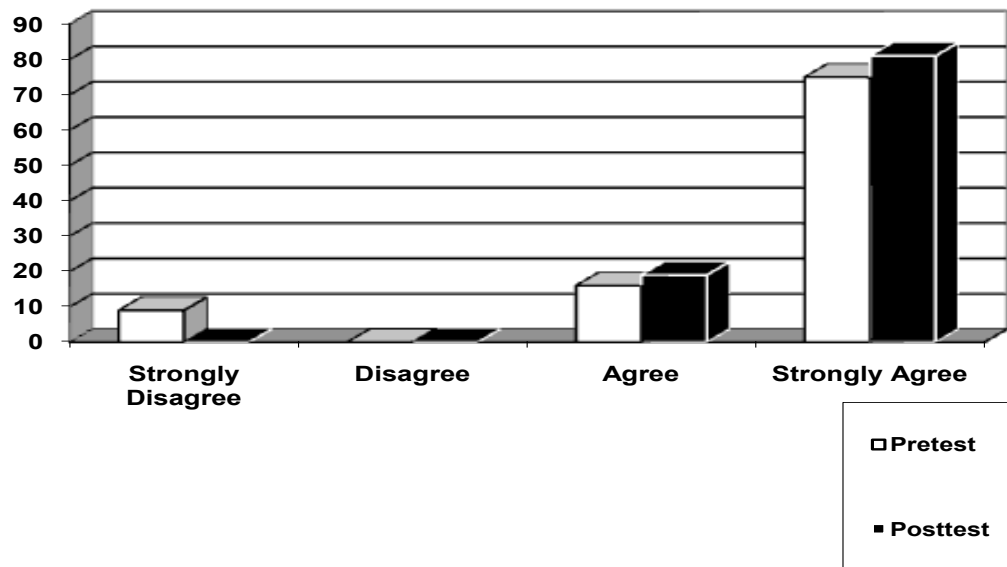
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APPENDIX D

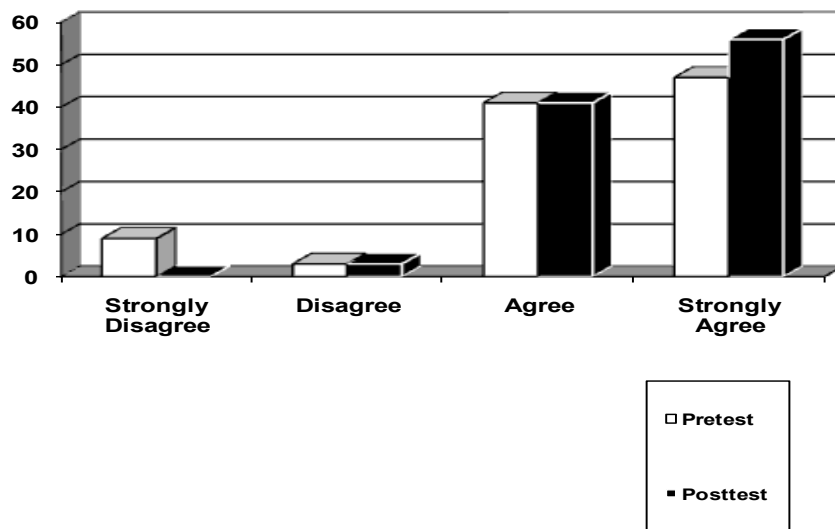
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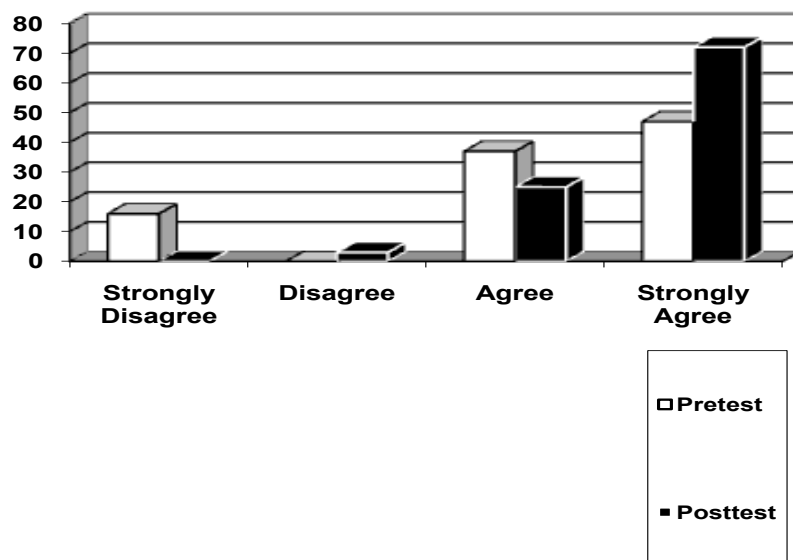
Question 1: Prayer can bring people out of crisis.



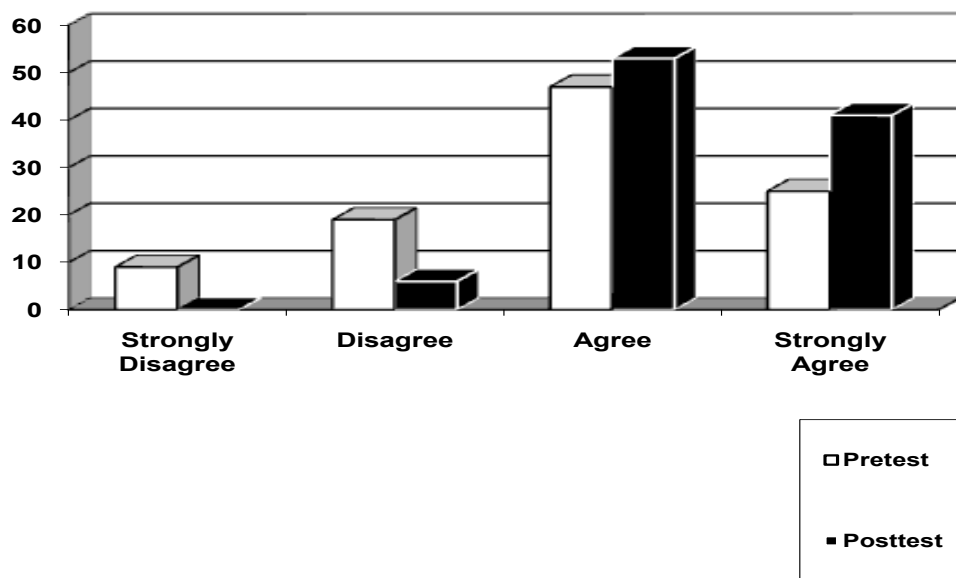
Question 2: Meditation can bring people out of crisis.



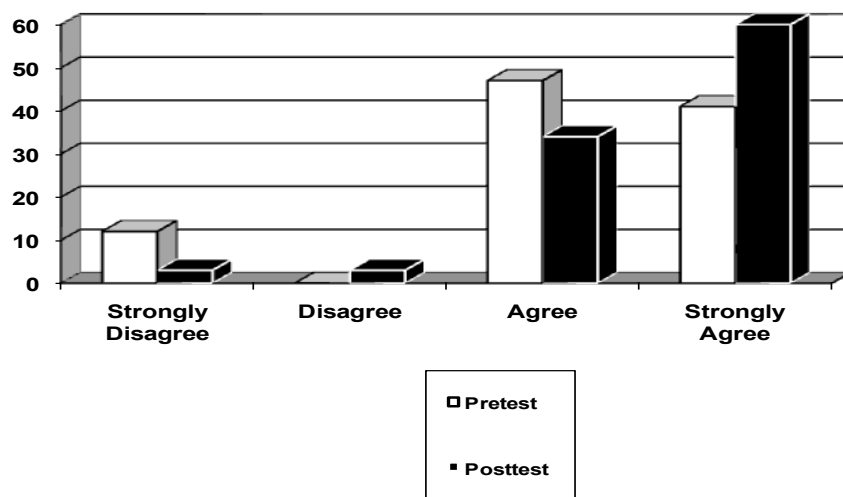
Question 3: Sacrifice can bring people out of crisis.



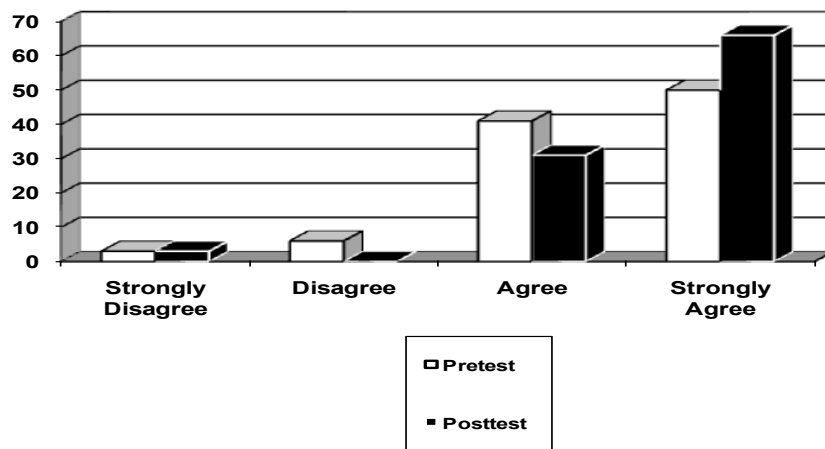
Question 4: Prophetic preaching can bring about church transformation.



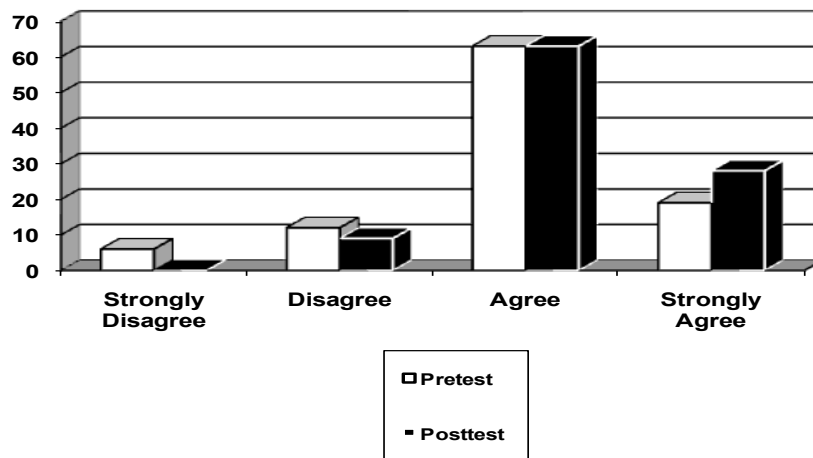
Question 5: The preparation of one's heart can bring about church transformation.



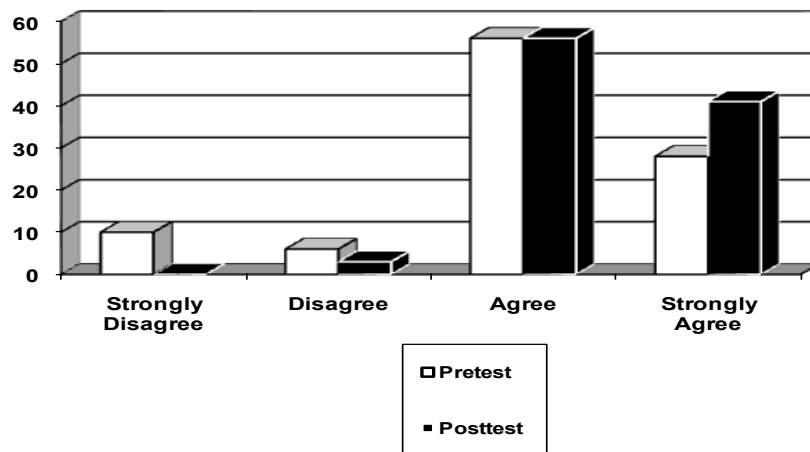
Question 6: Leadership can bring about church transformation.



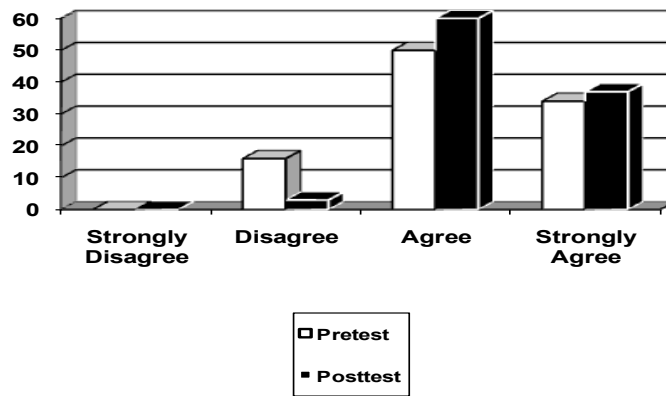
Question 7: Past disappointments cause people to be in crisis.



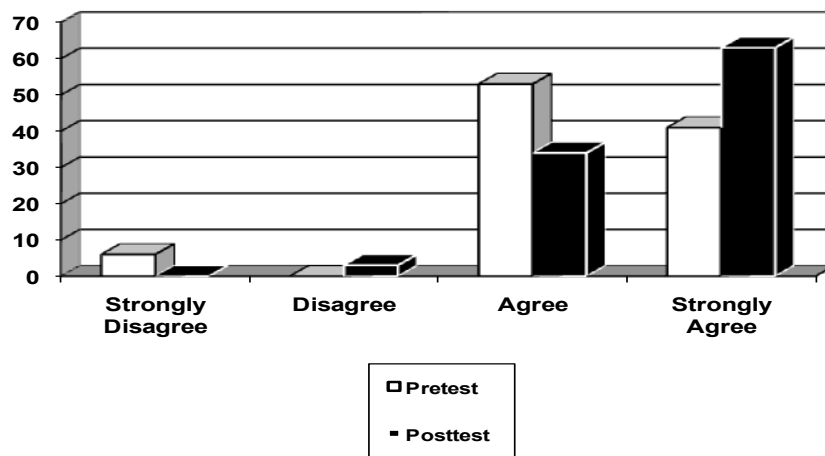
Question 8: Lack of understanding causes people to be in crisis.



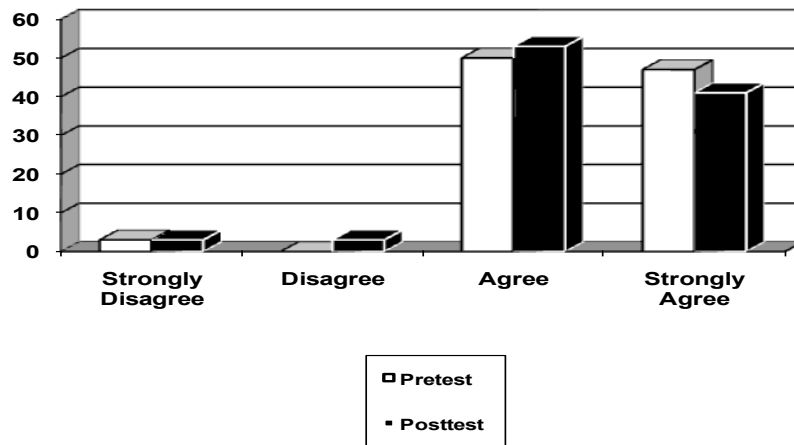
Question 9: Idolatry causes people to be in crisis.



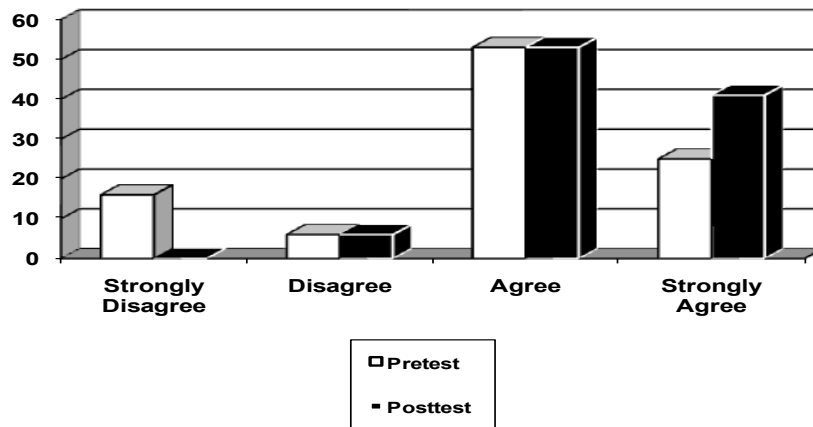
Question 10: Church transformation brings about devotion.



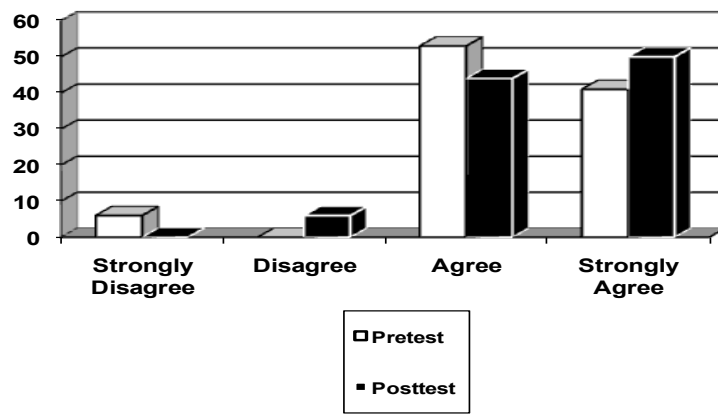
Question 11: Church transformation brings about fellowship.



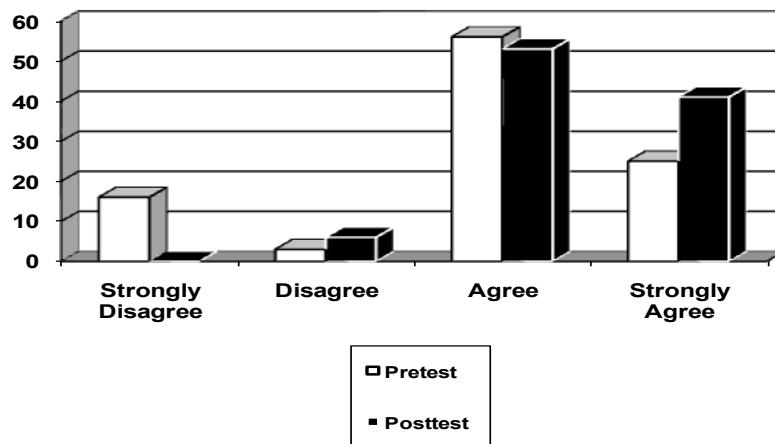
Question 12: Church transformation brings about reverence.



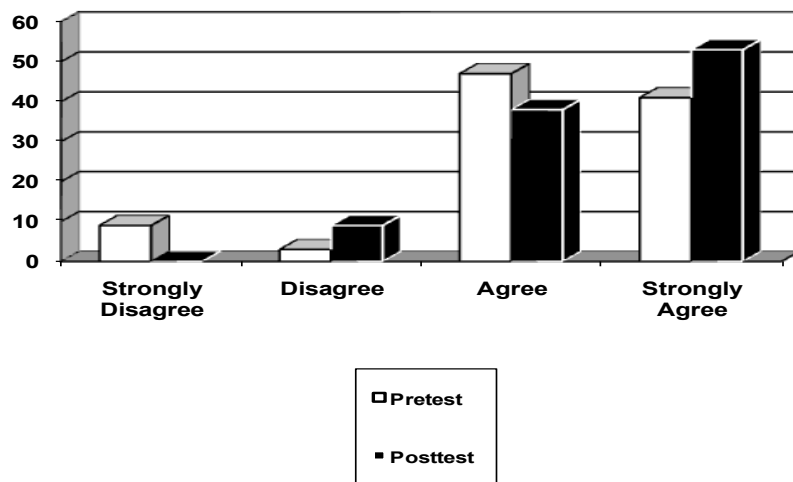
Question 13: Church transformation brings about praise.



Question 14: Church transformation brings about favor among other people.



Question 15: Church transformation brings about a focus on the needs of other people.



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